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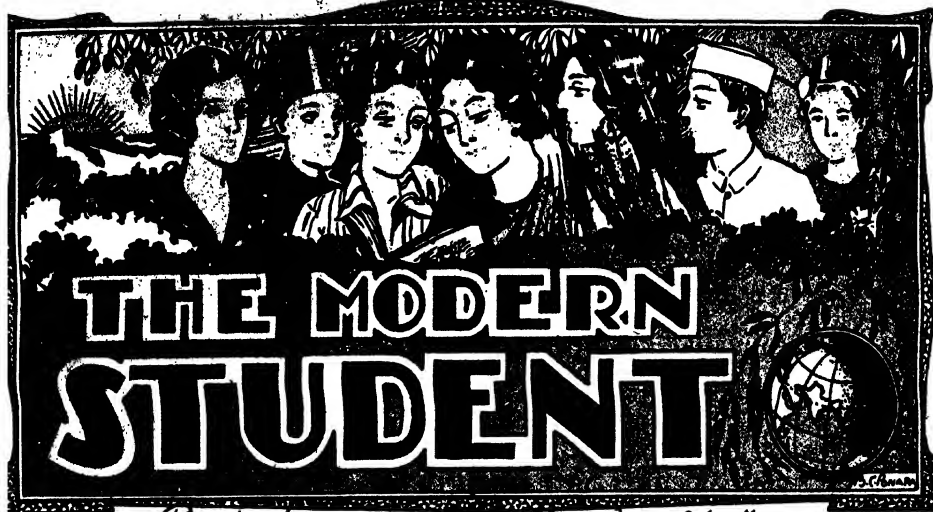




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# THE MODERN STUDENT

FEBRUARY, 1934

## NOTICE

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MANAGER

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THE HON'BLE RAJA SIR MANMATHA NATH RAY CHAUDHURY,  
OF SANTOSH.  
*President, Bengal Legislative Council.*



"SANTOSH HOUSE"

1, Raja Santosh Road,  
Calcutta.

*The 31st January, 1934.*

*Meen Kaji-*

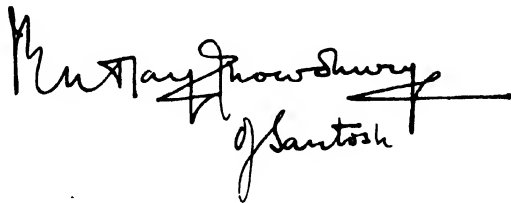
The Editor of *The Modern Student* has asked me for a message. It cannot be that he is out for mere words. I take it that he wants my heart to speak out what it feels about the ideal, which he seeks to create, as a source of inspiration and incentive to duty, for the uplift of the modern student of this great country. Will he succeed or not? Will the beacon-light of his magazine really help the modern student to set helm upon the right course so that he may not be tossed about like straw by every gust of wind? Will the influence of his journal succeed in throwing into the background the side-shows of life—lift the mist, which hangs round the realities of nature and expose them to the vision of the modern student? Will it put real courage into his heart to throw off the shackles and strike at the root of those capricious customs, despotic dogmas and tyrannical traditions which still raise their hydra-heads as a serious menace to our social organism? Will it kindle within him genuine patriotism and foster his pristine love for an atmosphere of peace and good-will? Will it keep him wide awake and on his guard, so that he may protect the sanctity of his moral and educational environment, which is so essential if he is to be the man of the future? Will it be able to infuse into his mind an irresistible will to make himself healthy and strong, judged by the world-standard—to fix his gaze as much upon the glory of the body of man as on the glory of his intellect—and give him enough strength to resist alluring temptations that may be thrown before him to divert him from the path of duty? Will it materially assist him to prepare himself for the battle of life and help the solution of the intricate



problem of unemployment which stares him in the face? As his friend, eager to champion his cause, will it be able to so conduct itself that it may help him to realise the real value of discipline, when he is passing through the interesting period of adolescence, with self-consciousness roused in him by new lights, new thoughts and ideas—by novel and bewildering varieties of inquisitiveness—by increasing thirst for knowledge and influx of fresh energy, impelling him to go forward and act? Lastly, will it be able to keep alive in his impressionable mind the immortal words of Tennyson :

“ Let knowledge grow more to more,  
But more of reverence in us dwell ;  
That mind and soul, according well,  
May make one music as before,  
But vaster.”

Those are, perhaps, the questions, which I am expected to answer in my message, if it is to be of any value. That is why I withheld my message from the first issue of *The Modern Student*. I thought, I must wait and watch. Since then, I have again and again carefully read its several issues and I am now in a position to say that if this journal fulfils its early promises, it will not only reach the ideal delineated, but will also mark a new era in the history of journalism in this country, as far as it touches the future hopes of this historic land—the torch-bearers of India's culture and civilisation. I make this prediction as one to whom the welfare of the student community has always been one of the best concerns of his public life.

  
K. M. Jaybhavshingh  
J. Santosh

David Varian Hooker  
Chicago River College

# THE MODERN STUDENT

AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF EDUCATION  
AND THE INTERESTS OF THE YOUTH

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VOLUME II

FEBRUARY, 1934

NUMBER 2

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## THE EARTHQUAKE

In the realms of the unexpected nothing so tragic and unprecedented in nature and extent has happened within living memory as the recent earthquake. The stories of this disaster are heart-rending. In Bihar thousands perished and thousands are left homeless and penniless in this intense cold weather of the year with neither food, shelter or clothing. The present condition of the unfortunate survivors of this disaster is too pitiable and painful to describe.

*The Modern Student* expresses the sympathy which the whole nation feels for the victims of this earthquake. This terrible visitation of nature which has descended on Bihar is one of those catastrophes that call for sympathy and relief from all. Governments and private individuals have risen to the occasion and are doing all that are possible to alleviate the hardships and sufferings of these unfortunate fellow-citizens. Relief works and relief funds have been started on a large scale and the whole nation irrespective of cast, creed, colour or province is responding to this mournful appeal.

"They are dead" and the cold word of charity may say "Let their memory be forgotten". But those that are left behind continue to challenge the sympathy and generosity of their fortunate countrymen.

We appeal to the younger generation and particularly to the student community to take a lead in these relief activities. This is the occasion when they have to demonstrate their noble ideals of service and self-sacrifice. Here is a solemn public duty in which no sacrifice is too great. We are glad that students are already out on the field to help.

Immediate relief, reconstruction and the prevention of famine and epidemic require several crores of rupees. The funds so far collected are but a drop in the ocean.

Thousands of students have been turned into orphans. And they particularly look up to their fellow-students all over India with breathless eagerness and outstretched hands. It should be the special province and privilege of the student community to help their brethren in their sad fate. The

noble example of the students of other countries on similar occasions should be an inspiration to the youth of India.

It may be asked in what way our students are to participate in this work? Many of our students daily spend much money on luxuries such as cinemas, tea and even on smoking. A couple of annas saved by every student at least once a week, if diverted to this cause, will be a noble human service and a national glory. Money saved by students, however small it might be, will have a significance far

greater and nobler than any other contribution. Undoubtedly this is an opportunity when our students are to put to practice the ideal of service to humanity. Communal, municipal or provincial polemics do not demand the sufferings and sacrifices of young students. But sacrifices for such noble causes as the one before us, will surely fit them for the greater role they have to play in later life. That is the sacrifice and service which will be written in letters of gold on the imperishable walls of time to the glory of our motherland.

## ESSAY COMPETITION

( COLLEGE STUDENTS )

*A Scholarship of Rs. 10 per month for six months and 10 special prizes are offered for the best essay on any of the following. No student will be eligible for more than one prize.*

1. " Love for motherland is not hatred for other lands."
2. How far the women of India could help to bring about communal and national unity?—( *for lady students only* )

*Each not to exceed 1,000 words. Cut the coupon facing the front page and post it along with the essay to reach us on or before the 5th March, 1934.*

[The prizes for the essays received last month, are announced elsewhere in this issue.]

# THE DAWN OF WORLD ECONOMY

By DR. P. J. THOMAS, M.A., B.Litt., Ph.D.,

*University Professor of Economics, Madras.*

What is the most remarkable thing about this world of ours to-day? This question might be answered in different ways according to the view point of those answering it. To my mind, the outstanding characteristic of the modern world is its increasing geographical unification. The wide, wide world is now shrinking into a familiar little place. We can to-day communicate with the uttermost parts of the earth in a few hours or even a few minutes, and can within a few days take ourselves there bodily. Do we not learn the results of the Derby race within a few seconds of their announcement in England? We may read the world's news daily in the columns of the local newspaper. The world's pleasure resorts and sporting grounds are easily accessible to us, and those of us who have the means can, by migrating periodically from country to country, dodge the seasons as well as the tax-collector. Tourist agencies in England advertise "a fortnight's holiday in lovely Japan" as an attractive and easy "trip", and soon we will be able to fly round the world in a week or ten days. Is this not remarkable? What will be the marvel, the bewilderment, of our forefathers if by any chance they are allowed to visit us in this old abode of theirs!

How has such a unification been brought about? In the past, unifying forces have been conquest, commerce and religion; to-day commerce is the chief centripetal agency, and modern commerce

is what large-scale industry and long-distance communication have made it. The steam engine has revolutionized transport as well as industry and has supplied man with a weapon for dominating the world and annihilating distance. The railway and the steamship have bridged wide oceans and opened up impregnable land-barriers which separated country from country and continent from continent; and the aeroplane and the wireless are now completing that work. To-day there are only two continents and two oceans on the face of the earth, or rather one large land-mass with many inland seas interspersed. Inter-racial and inter-national rivalries can no longer counteract these unifying forces.

Indeed, this is all known to the modern school-boy and that is as it should be; but the marvellous consequences of this change are not perhaps so patent to all. It has revolutionized our economic and social life and outlook to a degree unknown in any period of human history. We are to-day members of what Graham Wallas calls the "Great society," which functions in quite a different way from its earlier counterparts. Countries are no longer self-supporting units, whether culturally or economically. National sovereignty is becoming almost an anachronism. Social barriers are breaking down all over the world, and the woman is coming to her own. The universal sympathy evoked by the recent earthquake in Behar shows the solidarity of the human race is grow-

ing in spite of separatist tendencies. For the present, however, I am concerned only with the economic consequences of this new world-unity, and I venture to claim that those are not the least important of all the world tendencies of to-day.

World unity has brought about world economy. By the new methods of fast communication, national economy has given place to world economy. The production, exchange and distribution of the new order are essentially different from those of the old. Production is now not for a village market as in olden days, or even for a national market as in comparatively recent times, but for a world market, to meet a world demand, and therefore articles are produced on a massive scale with the help of complex machinery and expert skill. Prices are no longer determined by local conditions of supply and demand but by world conditions and therefore cannot vary substantially from country to country. If for such things as gold and silver, rubber and cotton, tea and coffee, different prices prevail in different markets, the telegraph and the wireless will bring out these differences and the railway and the steamship will enable merchants to avail themselves of favourable markets. Thus in the new world economy, uniform conditions tend to prevail not only in prices but even in wages, interest, profits and the standard of living of the different classes. The area of competition is yet limited to the opened-up countries, but it tends to be world-wide, in spite of the persisting political and social barriers.

The term "Mass Production" summarizes the whole system of modern industry. With the world market at its command, each industry pushes up production on a large scale in colossal

factories stocked with huge pieces of machinery and worked by large masses of labourers. By a minute division of labour and by effective use of machinery, vast internal and external economies are secured, and consequently the cost of production and therefore prices have fallen in all industries without impinging on wages or lowering the quality of commodities. Low prices lead again to the extension of markets and to enhanced profits, which in turn lead to production on a large scale and to greater economies. It is by such an unceasing round of cheapening and broadening that certain small districts in Western Europe, e.g., Lancashire, the Midlands, Clydeside and Ruhr, have come to supply most of the manufactured goods needed for most countries. These world factories are to-day doing us the service which the village blacksmith, weaver and goldsmith did locally in olden days. They are producing much better goods—and minutely standardized to suit our convenience; and those goods are available everywhere and at all times of the year, and yet their prices are considerably lower, although higher wages are paid to the labourers than they ever received in the past. Thus the employers are enriched, whole districts are supported, the customers are satisfied, and what is more, the labourers dwell in houses which even the noblemen of olden days would have coveted. Such is the miracle of modern production.

The industrial unit had already become enlarged, but to-day it is becoming colossal, with the wider extension of transport facilities. By the invincible logic of economic facts, the same forces which replaced the small workshops by the large and ever-growing factory are now turning the independent factories into the agents of a combination—a Trust or Kartel—which

operates over wider fields and reaps incredible economies in all directions. Competition was found wasteful for all the competing firms, but by combination (or even co-operation) they could eliminate waste of all kinds and could reduce marketing expenses and advertising costs which form a good proportion of total costs in every trade. They are thus enabled to regulate prices and output and even to apportion the markets between them to the advantage of all concerned, and in result, a virtual monopoly is established in that trade and possibly prices are dictated to the whole world.

The forms of such combinations are myriad. There are Rings and Pools, Trusts and Kartels, Syndicates and Conferences, Mergers and Holding Companies. Some are tight combinations; others are mere price understandings. Many are temporary, some permanent. Some of them combine different firms carrying on the same industry; others combine the different branches of one industry into a gigantic firm functioning over an extensive area. Most of them are combinations of producers but there are also counter-combines of buyers and of dealers, as have lately arisen in the rubber trade.

The chief characteristics of combination may be illustrated from the American steel industry. Formerly it was split up into many branches like mining of ore, smelting, steel-making, machine-making, building, etc., and these were carried on separately. The United States Steel Corporation (founded in 1900) has combined all these branches together into one colossal industry. It has its own iron mines on the shore of Lake Superior, and its coal mines chiefly in Pennsylvania. Iron ore is mined and transported in its

own railways and steamers by land and sea into the local region around Pittsburgh, where its furnaces turn out pig-iron which is then converted into steel of various shapes in its numerous steel mills, and there come out annually 20,000,000 tons of all classes of steel goods suited to man's use, rails, plates, sheets, tubing, wire and the rest.

Many combinations now operate all over the world, thanks to the extension of transport facilities, and the prices of many articles in common use are fixed by them. Not only producers' goods like steel rails (The International Rail Syndicate founded in 1881) but consumers' goods like oil and soap and even necessities like meat are so controlled.

Combination is to-day the dominant feature of all economic organization. Not only in industry, but in finance and shipping, this is in progress. Banks have everywhere been combining and to-day nearly the whole banking field in England is controlled by five large joint stock banks, but formerly there were hundreds of them. Of course the number of branches has increased a hundredfold, but the point is that the financial unit has become considerably enlarged. The same is the trend of banking development in other countries as well, and in India the three Presidency Banks combined into the "Imperial Bank of India". In shipping, rings and conferences to-day regulate freights and fares all over the world. The P. & O. Company, itself a combination of five separate companies, has entered into agreements with French, German, Italian and Japanese shipping firms and thereby regulate fares and freights in the whole of Eastern shipping.

These revolutionary changes in industrial organization have given marvellous

opportunities to the talented organizer. Only an extraordinary genius can build up an industry operating on a world-wide basis and when he achieves this, he becomes the uncrowned king of that industry, sought after, applauded and rewarded by all the world. Rockefeller rose from the ranks and to-day he is the king of the oil trade. So are (or were) Carnegie, Leverhulme, Ford, Krupp, Stinnes and Northcliffe in their own spheres. They are all Napoleons of the industrial world; they have conquered not only Europe but the other continents as well.

Even authors, actors and athletes occupy a similar place to-day. Are not Bernard Shaw and Rabindranath Tagore, Charlie Chaplin and Suzanne Lenglen appreciated and applauded by the whole world? In an earlier age these personages would have been merely usurers, master-craftsmen, wandering bards and Court clowns, but to-day they are world celebrities. And what is more, the world rewards them handsomely. Many of them have, on their own admission, more wealth than is good for their spiritual (or even physical) well-being. Is not Charlie of the Cinema paid more than £100,000 a year as remuneration for amusing himself and others, whilst the hard worked Prime Minister of the greatest Empire on earth is paid but a twentieth of that sum? The popular author of chief fiction earns a fortune at 4 shillings a word whilst the venerable scientists who made all this progress possible earn a scanty living in the cloisters of some Varsity working hard all their lifetime. Indeed we are not so foolish as to expect each of us to be paid according to our deserts. A former king of Prussia is said to have reproached a celebrated ballet dancer with getting higher pay than the marshalls of his army,

and the dancer replied, "Very well, Sire, make your Marshalls dance!"

Thus capital has combined into large groups and its power has enormously increased. Nor has labour lagged behind. The factory system gave labourers the opportunity to combine together in order to secure their ends, and the Trade Union movement was the result. With the militant gospel given by Carl Marx aggressive labour movements have been organized in most countries and they effectively carry out their purpose by strikes and threats to strike. The emergence of world economy has enabled the labourers as well as capitalists to combine on an international basis. To-day many of the trade unions of the world are affiliated to the International Federation of Trade Unions which is centred at Amsterdam. Of a much more radical character are the aims and policy of the new communist International of Russia, which from Leningrad carries on an aggressive propaganda all over the world. Thus the labourers of the world are organized on an international basis even as the capitalists and warfare is inevitable between these two competing groups.

We will now see how far the world has benefited under world economy. In many respects the gain has been great. Mass production has lowered prices without lowering wages and this has enabled all classes to raise their standard of living. To-day we live in better houses and eat more varied food than our forefathers ever did. They drew their resources from the village or the district; we draw ours, even the poorest among us, from the whole world. Thanks to cold storage and cheap transport facilities, people in England to-day enjoy tropical fruits like oranges and bananas, and even the fruits of the

temperate zone now come from new lands at all times of the year. Similarly the planter in an up-country estate in distant Ceylon gets his beef box and ham, his apples and cheese, just as he would get them in an inland farm in England. The housewife's work, everywhere (especially in Europe), has become much easier. She need not salt butter for summer, nor "put away" a pig for making bacon. Siberia and Denmark supply these articles fresh and cheap and at convenient times. By such exchange the tropics as well as the temperate climes have enormously profited. Famines have already been eliminated, for if crops failed in one country, other countries will meet the need. Prices can no longer leap to exorbitant levels, nor can they go down far below cost. All this has brought about a growing sense of world solidarity.

The labouring classes are undoubtedly better off than they have ever been in the past. Wages have considerably increased and the standard of living of labourers has gone up all over the world. Fruits and beverages which were formerly accessible only to the well-to-do are to-day used by the labouring classes as well. Indeed prosperity has brought greater ambition, and hence the rising temper of the labour movement.

But these gains have not been obtained without attendant evils. World economy has made for increased international dependence, and the consequences of international rivalry are to-day more intense and widespread. Every civilized country now gets many of the most essential things from outside. Britain, for instance, imports more than three-fourths of its foodstuffs and all its cotton from

abroad and if those distant countries refuse to send those articles or are prevented by war from doing so, industry will come to a sudden collapse and starvation will stare the country in the face. The same will happen if other countries do not purchase Britain's goods. Similarly a crisis in one country affects all others, for as already shown, all countries are interdependent in industry and finance. Hence the international character of the present depression.

Thus world economy is in many ways threatening the safety of the world. If it has made our lives more cheerful and our surroundings more congenial, it has also made our economic position more insecure and our comforts less dependent on our own efforts. What is the remedy? National Governments acting alone have proved themselves ineffective in controlling depressions and checking the inordinate ambitions of Trusts and Kartels. The impotence of individual governments to control the depression is becoming patent every day. If world economy is to be made to function for the good of mankind, it is necessary that there should be a strong international organization to control it. There is no getting away from this conclusion. And we in India are as much interested in it as those in Europe and America, for we depend on world market for the disposal of our products, as the world markets depend on us for their supply. Like other countries, we have gained (and lost) by the emergence of world economy, and our future interests are inextricably connected with the establishment of a strong international authority to control the economic relations between the different nations of the world.



# AN EDUCATIONAL-ECONOMIC EXPERIMENT

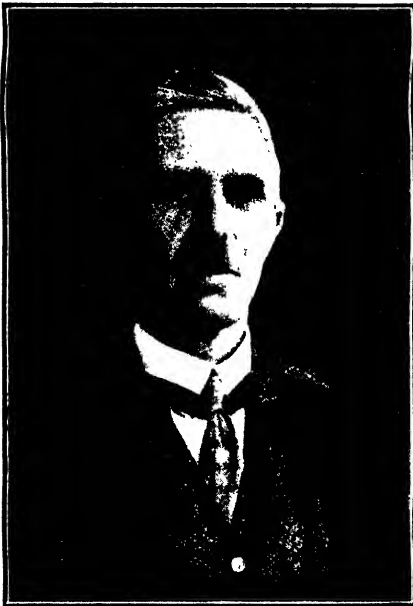
By DR. W. S. URQUHART.

*Principal, Scottish Church College,  
Ex-Vice-Chancellor, Calcutta University.*

A great deal has been said and written lately about the waste of higher education in India. It is constantly alleged that the Universities, and especially the University of Calcutta, are turning out graduates in hundreds, if not thousands, who can find

Bengal, is a fact about which there can be no doubt, but this is not confined to India, though in certain respects it may be worse here than elsewhere.

Sir Devaprasad Sarvadhikari has dealt conclusively with the general problem of over education in a recent number of *The Modern Student*, and has worked out a remarkable result. He calculates that the total number of graduates in Arts and Science since the University of Calcutta was founded in 1857 amounts to 61,821, and he reminds us that in its earlier years Calcutta University drew its graduates from the Punjab, the Frontier Province, the United Provinces, Bihar and Orissa, Burma, the Central Provinces and Ceylon. He shows that even if all these graduates were still alive—which is of course an impossible supposition—they would amount only 0.10 per cent. of the total present population of Bengal, and 0.47 per cent. of its school-going population. He rightly draws the conclusion that this is not "an appallingly disproportionate number". It should be remembered also that mere increase of vocational education and diminution of higher education will not in itself solve the economic problem, and that the case of the merely vocationally trained man who cannot find employment is much sadder than the case of the more culturally trained man, who



DR. W. S. URQUHART.

no suitable employment. That there is a most distressing amount of unemployment amongst the educated classes in

can adapt himself perhaps to a greater variety of occupations, and in any case has resources within himself which can make the time of waiting less demoralising and can render him less easily bored if he finds himself in a somewhat monotonous employment.

But the fact remains that in the course of school and college education there is a great amount of wastage amongst those, who, while not naturally adapted to and quite unlikely to reach safely the end of a University course, yet persist in going on with this, simply because they can see no other opening. Some of them may also be obsessed by the idea that it is not fitting for them to turn their hands to manual occupations.

In these circumstances it is highly desirable that attention should be drawn in the fullest possible manner to an experiment which is being made at the present time under the auspices of Sir Daniel Hamilton, and with a great deal of practical assistance from him. He is anxious to help in solving the problem of unemployment by starting an institute of rural reconstruction where young men belonging to respectable families may receive a vocational education which will fit them either to take up farming on their own account or to obtain employment as organisers of co-operative credit societies or managers of various agricultural and industrial concerns.

Sir Daniel has well earned the right to speak on questions such as these. After a most successful business career in Calcutta, and after having reached the usual time of retirement when the majority of Scottish merchants settle down in their home country to enjoy a leisurely existence, he has maintained and greatly widened his interest in India. Some years ago he took

up a vast tract of marsh land in the Sunderbans, lands consisting mainly of marshes and salt water almost entirely destitute of human inhabitants and infested with tigers and crocodiles. He has built embankments round great parts of this land, drained it, and left it to sweeten in the sun and wind and rain, until it became fit for the growing of crops. The story of its development is almost an epic, and many are the tales that could be told of the earlier struggles against encroaching tides and tempests and the frequent critical times when the embankments threatened to give way and it seemed as if the salt water would again sweep over the reclaimed land and destroy the labours of months and years. Now a great part of it is absolutely secure, twelve thousand acres are under cultivation capable of supporting a population of upwards of ten thousand cultivators. They are a prosperous community, co-operative credit societies flourish and the money-lender is sternly forbidden to show his face, within the bounds. Schools and technical institutes of various kinds have been founded.

Sir Daniel proposes to provide buildings and about twenty bighas of land in this settlement at Goasaba in the Sunderbans for the purpose of founding a training institute, where vocational instruction will be provided for young men drawn from respectable middle class homes. For the small fee of ten rupees a month a year's practical training will be provided in farming and small industries such as weaving, spinning, dyeing, carpentry, tailoring, soap-making, etc. The area of land round about the institute will be utilised for growing a variety of crops. Some hired labour will be employed, but the students will be expected to work on the demonstration farm for about three hours in the morning and attend classes in the after-

noon, which will be under the direction of agricultural and industrial experts.

Candidates must be over fifteen and under twenty-two years of age and the most suitable will be those who have studied up to matriculation but have not got quite as far as the Intermediate Standard. Good character and practical aptitude are essential. At the end of their course the students will be given leaving certificates, and will find themselves qualified for the large number of openings which will soon be available under the new schemes for the agricultural development of the province. Or by small and gradual investment of a little capital, they may become members of and acquire land in the farm colony at Goasaba.

The first institute will accomodate about forty students, and it is proposed to start similar institutes at Sir Daniel's other estate at Mourbhanj and at Birnagar in Nadia, at which latter place Rai Bahadur N. N. Banerjea has promised to grant suitable land. This scheme is well worthy of the attention of younger students who are anxious about employment, and are either unwilling or unable to carry their academic studies very far. The University of Calcutta is taking a great interest in the scheme, and will no doubt give practical assistance as it develops. Full information may be obtained from Mr. N. N. Bose if letters are addressed to him at 86, College Street, Calcutta. I commend the scheme to the attention of all readers of *The Modern Student*.

## THE SECRET OF TOYS

By MISS K. LILA DEVI, M.A.

It has become a universal practice in modern times to give toys to children. On occasions of important festivities as Christmas and *Puja*, we spend much money in purchasing some play things for the children. But, very few realise the important part that toys play in the development of a child.

The toys given to-day are usually discarded to-morrow. Why so? The fault is rather of the giver than of the recipient. Very few parents in this country attach any importance to the selection of toys for their children. Trivial though it might appear on the surface, it is a national necessity that parents should be instructed on the very big role toys play in the build-

ing up of a child's mind and imagination.

Of all the important countries in the world India takes the least care in this particular and most essential part of the moulding of a child's career. And it is no wonder that inventions, initiative and originality are lacking in our countrymen.

Very great care should be taken in selecting toys for children from the stacked toy-shops.

What, first of all is the toy designed to do? Obviously it is designed to please. But that is not its essential function. The toy must be capable of calling forth from a child its latent powers. It must provide the necessary material with which the child *can work at play or play at work*.

Young children establish their relationship to the world by experimenting with objects. Toys that demand work and call forth a child's constructive abilities, help to develop its character, feed its unfolding mind. The present day market in India is flooded with toys most of which are only pleasing to the eye. The seller as well as the buyer is ignorant of the important part that toys play and useless things are purchased and given to children only to be discarded within a few hours. In many cases the selection of the toys is left to the children themselves. But, there are also a few toys that appear like mere boxes of materials. In the hands of the child these are potential towers, bridges and aeroplanes. Left to play with such toys a child reveals to the observant adult its capacity to perform constructive acts.

If we were to observe the children of the poor playing with stones and leaves and branches, we could see them building walls, digging wells, growing trees and doing a hundred other constructive works. Unfortunately these are not given further opportunities to develop.

As the child plays, it learns having always the joy of achievement as reward. Some children develop slowly for lack of proper toys. When they have active little minds they fall back on whatever they can lay their two hands on. Some times it may be the pebbles or mere mud pies.

Many children who apparently seem to be in mischief are really demanding sensible toys. Given them, they play industriously.

Such toys, bring out all latent constructive and imitative ability of children or as the Psychologists put it, improve their *performance capacity*. These kinds of

toys will not be thrown away after the first excitement of arrival. They become familiar friends and will be capable of going through an infinite variety of tricks in the hands of the child. It may be said that all toys that call for the co-operation of the child, before they become of any use at all are *good toys*.

It should also be understood that the child is not merely a mechanic or engineer in the making. It possesses imagination. Therefore we must cater for this appetite also in selecting the toys. Certain picture books are useful to enlarge the child's ideas of the world, its past, present and future and to stimulate its imagination.

For girls, dolls largely supply the need felt—probably quite unconsciously. A doll provides material for the instinct to play mother, an instinct that is present in girl children very early in life. Little girls delight to make clothing for their dolls and in so doing develop their performance capacity or manual skill. The doll also feeds the imagination and opens up an imaginary world of make-believe.

Many of the most elaborate and expensive toys are the least desirable. Mechanical toys that are really works of engineering in miniature are good for boys. If the boy demands such a toy, it is better to buy him all the components for constructing one, than to furnish him with the ready made articles. Such toys are also available. Very often it is the cheap toy that becomes favourite with the child. Naturally he finds it useful for making different things out of it. Elaborate and expensive toys are delightful only for a moment and are apt to be found a day later behind some old cupboard. When that happens it is wiser not to take it out

again. The toy has been rejected by the child, but rejected for sound reasons.

Fire works delight children, but were their display continues no child would turn its head to look after half an hour. And it is like that with expensive toys of momentary delight.

The toy that performs function best is the toy that provide work for little hands.

Parents and guardians of children should take very great care in selecting the toys. Trivial though it might appear, it is as much an individual as a national necessity.

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MADAME CURIE,

*the famous woman scientist,  
who with her husband discovered radium  
She was professor of general physics  
at Sorbonne. She received the Nobel Prize  
for Chemistry, in 1911, and in 1919  
became professor of radiology at Warsaw*

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II, II, THE AGA KHAN,  
*who has recently returned to India  
from Europe.*

#### THOUGHT FOR THE MONTH

No man, however learned, can be called a cultured man while there remains an unbridged gap between his reading and his life.—J. C. POWYS, in "The Meaning of Culture."

# LOVE IN DIFFERENT RELIGIONS

By N. JOARDAR, M.A., B.Ed.,

*Vice-Principal, Lucknow Christian College.*

Love, it is said, is the foundation stone of religion. Its goodness and badness is decided by the presence or absence of this principle. Prehistoric religions were founded on fear, not on love. Primitive religions had little to do with love. It is only the modern religions that emphasise it. Buddhism, Christianity, Confucianism, Hinduism, Islam, Sikhism, Taoism, and Zoroastrianism stress its importance. But they do not emphasise it equally.

Students of comparative religion may do well to take the concept of love and find out what position it holds in the different religious systems of the world. Dr. R. E. Hume in a new book entitled *The Treasure House of the Living Religions* has collected together a number of interesting statements concerning this subject. I am giving a few specimens from them:

## BUDDHISM

- 'The whole length and breadth of the wide world is pervaded by the radiant thoughts of a mind, all-embracing, vast and boundless, in which dwells no hate nor ill-will.'
- 'Grow in loving-kindness; for, as you do so, malevolence will pass away.'
- 'Grow in compassion; for, as you do so, vexation will pass away.'
- 'Grow in gladness over other's welfare; for, as you do so, aversions will pass away.'
- 'We will develop liberation of the will through love.'
- 'We will take our stand upon it.'

## CHRISTIANITY

- 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law.'
- 'If I speak with the tongues of men and of angels but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.'

**CONFUCIANISM**

- 'What is love?—To love mankind.
- 'What is wisdom?—To know mankind.'
- 'All men have a mind  
which cannot bear to see the sufferings of others.  
If men suddenly see a child about to fall into a well,  
they will experience a feeling of alarm and distress.  
Let them have their complete development,  
and they will suffice to love  
and protect all within the four seas.'

**HINDUISM**

- 'That man who, guided by affection,  
Regards all creatures impartially,  
Considering them worthy of being cherished with loving aid,  
Who offers them consolation, gives them food,  
Who rejoices in their happiness, grieves in their sorrows,  
Has never to suffer misery in the next world.'

**ISLAM**

- 'There are amongst mankind some,  
Who take to themselves chiefs other than God.  
They love them as they should love God;  
While those who believe love God more.'
- 'There is a temple founded on piety.  
Therein stand thou up to pray.  
Therein are men who love to be purified;  
For God loveth the clean.'

**SIKHISM**

- 'The saints worship God with love.  
They thirst for the truth,  
And hear it with excessive love.  
They who cry aloud in trouble, obtain rest  
By prayer and heartily loving God.'

**TAOISM**

- 'Unless you are in charity with man,  
You cannot humble yourself before a fellow-creature.  
And unless you can do this honestly,  
You can never attain to original purity.  
Alas! There is no greater evil than  
Not to be in charity with man.'

**ZOROASTRIANISM**

- 'May righteousness, strong with vital vigor,  
Become incarnate in the faithful!  
May the angel of love and devotion reside  
In Thy sun-lit realms.'

# CAREERS FOR THE YOUTH

By "COMRADE".

## 1. JOURNALISM.

Much energy is being wasted at the present day by this continuous harping on the pessimistic note of unemployment of the modern educated youth. Some find the system of education unsuited and others think the youth is lacking in efficiency. I am not prepared to believe either. The whole world is under-going a change, and changed circumstances require new systems and new fields. There is no need to be pessimistic over the future. What we have to do is to open out new paths and new careers. And the modern youth has to do this for himself.

There are a few professions that the educated young men and women of to-day, could take up without much difficulty. Journalism, Chemical Industries, Advertising, and other similar professions need educated young men and women. In this issue I shall discuss the prospects of Journalism as a career for the youth.

The percentage of failures is higher in Journalism than in any other profession; yet it is a profession which offers greater opportunities for our educated young men and women.

Despite the numerous Dailies, Weeklies, and Monthlies, journalism is still in its infancy in India. Here we are more concerned with the political aspect of life. As such political journals are more popular than others. But, if we were to examine the journalistic statistics of other countries

especially of England and America, we will find that the average literate man is more interested in the social and humorous side of life.

India too can have a successful field in this direction. The need for journals that give more prominence to the human side of life is indeed very great.

In this direction at any rate, many of our university trained young men and women could make themselves successful. There are no rules in journalism. You make the rules. One important thing in the world is truth. But, nobody has a monopoly of this. Nor can anybody know more than a little bit of it. And a journalist has to write this little bit of truth without fear or favour.

A journalist should have something to say. He must say it in a manner that will interest another. Every youth of to-day has something to say and he knows how to express it. That is Journalism.

A journalist has to go round the world using his eyes. He writes down what he has observed. And it is journalism. Thousands of people can write on the very same subject and all of them will be different because every pair of eyes sees differently.

Frankness and honesty are the essential qualities required. A journalist should not merely be concerned in earning a



livelihood. He must have always something to say.

Leaving the College or University one should not aspire to sit immediately on the editorial chair of a newspaper. In India one starts his journalistic career as an editor first with the most disastrous consequence to himself and to his paper. Therefore our youths who aspire to this profession should start from the lowest of the ladder.

In the beginning, try to get on to a small paper in a little town. One can begin his career as a reporter. But do not be contented with reporting important meetings and the movements of the official world. Get into the lives of the people. Write down short sketches about it in an interesting manner. Place the human side of the life before your readers and surely it will be appreciated. Few local newspapers in India do this. Follow up every new idea uttered at any meeting, however obscure. Most of the movements that made for the betterment of the world began in obscure places and were the ideas of obscure people.

Be not content with reporting alone. Try to learn every branch of newspaper work. Some of the leading journalists of India have come up to that position only after hard work and humble beginning. Luck plays only a little part in a journalistic career. It requires perseverance, persistence and above all a balanced mind.

It is no use minimising the difficulties of getting into the profession or of getting on in it. To get into the profession one has to be ready to do almost anything. Once you are in, you have to work like a galley-slave if you wish to get on.

There are excellent opportunities for women also in this profession. In future

women will have to share the hardships of journalism with men. But, it is a profession in which they can fare equally with men.

A beginner has to get on to the staff of a Weekly paper as an apprentice reporter. He should not expect a salary in the initial stages. As a reporter he will have to go to the local police courts, meetings of Local Boards and Municipalities, fairs, bazars, weddings and dinners. He will have to interview local dignitaries and visiting celebrities. He has to review local theatrical performances and sports events. He must even be prepared sometimes to fill an odd column with a book review. In addition to all these, he must certainly try to acquire some knowledge of the other branches of newspaper work, including sub-editing 'Make-up' getting the paper to press, proof correction and even composing. The mechanical side of newspaper work should never be neglected.

After a few years of training the young man will be in a position to select for himself the particular branch of journalism most suited to him. If he prefers reporting he can rise to the position of Chief Reporter and then news-editor.

Most of our young men do not attach much importance to news paper reporters. Some of the famous politicians including the Prime Minister of England began their career as News-paper Reporters.

Ordinarily one may not be able to get a fabulous income in Journalism. But he can make an honourable living with an independent resource.

The man or woman, however, who desires only to write for the papers and not accept a salaried position, will find a

wide field of opportunity waiting. But "free-lance" journalism as it is termed is rigorous in its rejection of the unsuitable.

For those who wish to adventure in this field, some training and knowledge of literary market is indispensable. In India

unfortunately our Universities possess no Chairs of Journalism to train ambitious young men and women to this profession.

However, many of the educated youths can take it as a career. With patience, grit and untiring industry they are bound to succeed.

## AN EMINENT EDUCATIONIST : SIR SYED AHMED KHAN BAHADUR

*By* HEMENDRA PRASAD GHOSE.

Mohammadans of modern India owe a deeper debt of gratitude to Sir Syed Ahmed Khan, educational reformer, than to any one else. As Dr. S. N. A. Jafri has put it—"Had he not begun the famous Aligarh movement which aimed at the social, religious and educational regeneration of the Muslim Community in India, the Moslems must have become by now an unknown entity in the country. It was he who checked the downward rush and protected the noble heritage of Islamic culture in India".

Sir John Strachey has explained that the backwardness of the Mohammadans was due to the Mohammadans in many parts of India, especially those of the upper classes having been disinclined to accept the education offered in the schools and colleges established by the English "and frequently complaint has been made that they are consequently unable to compete on equal terms with Hindus for employment under Government". Feelings of religious intolerance often tended to make the Moslems refuse to admit the necessity of western knowledge and even when that necessity was admitted the system of educa-

tion that prevailed among them was sure to check the progress of that knowledge. The Moslem boy spent years in the mosque before he entered the school and Moslem parent often chose for his son while at school an education which would secure for him an honoured place among the learned of his own community rather than one which would command success in the modern professions or in official life. Sir Syed Ahmed Khan perceived the folly of their course and admired the Bengalees for the part they had taken in acquiring western knowledge. In his Lahore speech (1884) in reply to an address presented by the Indian Association of Lahore he said:

"Even granting that the majority of those comprising this Association are Hindus, still I say that their light has been diffused by the same when I call by the epithet of Bengalees. I assure you that the Bengalees are the only people in our country whom we can properly be proud of and it is only due to them that knowledge, liberty and patriotism have progressed in our country. I can truly say that really they are the head and the

crown of all the different communities of Hindustan."

He admired the Bengalees because they had been foremost in taking full advantage of western education and had co-operated with the English in spreading that education in India.

Sir Syed Ahmed Khan was born in Delhi on the 17th April, 1817 and was a Syed by birth on his father's as well as on his mother's side. His family had long connection with the Mughal court and his father Mir Taqui was much respected by the Court and by the gentry of Delhi. When Sir Syed Ahmed was born the politico-religious decay of Moslems in India had advanced very far. After his father's death Sir Syed Ahmed—a boy of 18—had to seek service under the East India Company and started life as a Sheristadar at Delhi. He passed the Munsiff's examination with credit and was posted at Mainpuri in 1841. From 1846 to 1854 he remained at Delhi as Sadr Amin and was transferred to Bijour in 1855. He was there when the Sepoy Mutiny broke out and he saved the lives of many English men and women at considerable risk to himself. It was so because his implicit and unflinching confidence in the durability of British Rule in India never forsook him for a moment in those stormy days. In his book on the causes of the mutiny he stated that the most prominent among the five causes was "Ignorance on the part of the people: by which I mean misapprehension of the intentions of the Government".

Almost immediately after the restoration of the peace he applied himself to the peculiar task of regenerating his community and of making Indians and Englishmen understand each other. And he

understood that this could be done only through education. He was of opinion that by British connection India stood to gain and it was from the fountain of that conviction that his loyalty to the British flowed, and he even advised his co-religionists to refrain from joining the congress movement.

In 1863, when he was stationed at Ghazipur, he developed the idea of establishing a Literary and Scientific Society with a view to reconcile Oriental and Occidental ways of thought "by translating standard English works into Urdu, so that Mussalmans who foolishly had not taken to English education might get a glimpse of European thought and culture and thus cultivate liberal ideas." The society was established at Ghazipur and Aligarh was made its headquarters when its founder was transferred to that district. Thus began the Aligarh Movement which has, so to say, quickened the atrophied view of Moslem India with the lifeblood of western education. He made an honest and earnest effort to bring Hindus and Mohammadans on one non-controversial platform and Hindus were invited to join the Society which also undertook to translate such old works of Indian authors as might be deemed instructive. It became very popular and some important books were compiled by its members on various subjects such as History, Agriculture, Biography and Political Economy.

In 1869 the Government of India selected his second son, the late Mr. Justice Mahmood for a State Scholarship to proceed to England for his education. Sir Syed Ahmed accompanied his son to England with a view to study the system of education prevailing there. He visited

all the important English and Scottish Universities and minutely examined their working and curricula of studies. He became determined to introduce in his own country the English system of education so modified as to suit the special

He became fully convinced that western education should be made popular amongst the Mohammadans of India and before leaving for home he outlined three schemes in connection with Moslem education in India:—



SIR SYED AHMED KHAN BAHADUR

condition and requirements of India, and made up his mind, while in England, to establish a Mohammedan Residential College on the lines of the Oxford and Cambridge University Colleges.

(1) To consider the measures necessary to remove the prejudices of Mohammedans against the study of Western arts and sciences which they considered as means to make them infidels.

(2) To make Mohammedans consider why they were not availing themselves of Western education.

(3) To collect funds for the establishment of a college at Aligarh.

Returning to India in 1870 he began to educate public opinion. He had watched the influence of newspapers in England and started a monthly periodical in Urdu which was destined to revolutionise Moslem thought in India. "The paper exercised a great influence on the minds of a select but thoughtful body of readers for whom it furnished a variety of intellectual food. The opposition which it created in conservative circles advertised its propaganda far and wide and one can say, with justice, that it succeeded in reforming thousands of Mussalmans, who readily flocked to the banner of rationalism unfurled by Sir Syed. Muslims and Hindus devoured its articles. His voice was heard, through its pages throughout the length and breadth of the country and not only opened the sleepy eyes of his indolent co-religionists but inspired them with new hopes and aspirations, aroused the inactive to activity and infused a new and vigorous life into the dying nation."

He worked in close co-operation with the officials and secured their support. He laboured patiently and having prepared the ground for his great work and educating public opinion organised an Educational Board to give effect to his scheme for the education of Mohammedans on Anglo-Oriental lines. The "Mohammedan Anglo-Oriental College Fund Committee" was formed in 1872 and in 1873 the late Mr. Justice Mahmood submitted to the members of the committee a scheme for the creation of a Mohammedan University which had been

the dream of his father's life. Sir Syed Ahmed believed in self-help and he did not depend on Government help but began to raise subscriptions for the proposed college. In less than two years he collected sufficient funds to establish the Mohammedan Anglo-Oriental School which was developed into a Residential College in 1875. It was the realisation of a dream he had been dreaming since 1858. Thus was the foundation of the Moslem University laid and thus Sir Syed Ahmed became a pioneer educationist and a benefactor of India.

With Sir Syed Ahmed's political opinion we are not concerned on the present occasion. But we cannot conclude this brief record of his activities without paying our tribute of admiration for his catholicity and rationalism. The doors of the college were opened to Hindus, Christians and Parsis along with Mohammedans. And the following extract from his speech delivered at Gurdaspur ought to be read and re-read by those of his co-religionists who would substitute nationalism by communalism. Said Sir Syed Ahmed:—

"We (the Hindus and Mohammadans of India) should try to become of one heart and soul and act in unison. If united we can support each other. If not, the effect of one against the other would tend to the destruction and downfall of both. Hindu and Mohammadan brethren, are you people of any country other than Hindustan? Do you not inhabit the same land? Are you not burned and buried in the same soil? Do you not tread the same ground and live upon the same soil? Remember that the words Hindu and Mohammadan are only meant for religious distinction—otherwise all persons, whether Hindu or Moham-

madan, even the Christian who reside in this country, are all in this peculiar respect belonging to the one and the same nation. Then all these different sects can only be described as one nation; they must each and all unite for the good of the country which is common to all."

Surely men of the type of Sir Syed Ahmed do not belong to any coterie or to any particular community. They are of the whole nation. Sir Syed Ahmed strove for a better understanding between the East and the West, for a fusion of the best qualities of both as Ram Mohun

Roy had done before him. Of every man of this type we can say:—

" Truth, for Truth is Truth, he worshipt,  
being true as he was brave;  
Good, for Good is Good, he follow'd,  
yet he look'd beyond the grave."

By their example and advice they tell mankind:—

" Follow Light, and do the Right—for  
man can half control his doom—  
Till you find the deathless Angel  
seated in the vacant tomb."

Royal Academy for display in the last Exhibition.



KSHITHSI CHANDRA ROY, A.R.C.A.

has been awarded the Diploma Prize for the best work in the final examination in the Royal College of Arts, London. His work "Sakuntala" was accepted by the



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"Sakuntala".  
A. F. 10N

# EDUCATION—HOW I WOULD LIKE TO CONDUCT IT.

By DR. D. PANT, B.COM., PH.D.

Every one of us is interested in Education, for by educating ourselves we get a clear conception of 'what we are' and 'where we are'. A trained mind is an asset, for it enables us to understand the varying moods of Dame Nature and living beings and it enables us to so adjust ourselves that we get the best out of her and them.

So 'What is education?' and 'How should it be conducted?' are questions of great importance to us, for on the right solution of the multifarious problems of Education depend our own existence and evolution.

## What is Education?

Education is merely a process of developing the faculties latent in us. It aims at developing thought. Any effort to check thought or compress it in specific moulds is an effort in the wrong direction.

The educationalist must realise two fundamental facts, namely, every individual has a right to evolve his ego on his own lines, and that no man in this world has a monopoly of right thinking.

Thus before you can train a mind, you must know all about that mind which you are training. Is it possible? Particularly when the trainer knows so little of his own mind. Therefore, get rid of the Dictatorship complex. Somebody said "Out of the mouths of the babes come words of wisdom" and what a well *off* wisdom in the above saying!

## Child Education

Do not for a moment try to curb thought. Only follow its direction and develop the child on its own lines. Let it observe. For this purpose train its eyes. All education in the primary stage must be in the form of plays. No dull and dreary hours for 'tiny tots' and no books unless they are albums. The teacher must identify himself with the taught and should work up the time-table drawn up by the children themselves. Through love and his superior wisdom he should win their confidence and become their pal and not a terror who freezes their bubbling spirit. A teacher who depends on his size and bulk for disciplining the kid-minds should join the police force and not an educational institution.

## School Education

The fetish of books should be destroyed. The great God of Carthaginians (Moloch) consumed the bodies of human beings, the lesser Gods of the Twentieth Century (Books) eat up the minds of their votaries. In the School stage of education you carry the mind a step further from observing facts. You train it to link facts with results, that is to say, you train it to link cause with effect. You find out the particular grooves on which individual minds prefer to run and you guide them into them and through them—on, on, and ever on.

Any education which aims at setting a

standard by ignoring individual characteristics is sterile. Discipline which is backed by physical force warps the mind and thus we get wobbled atoms of literate humanity. The best policy, therefore, is to allow a free run to the effervescent energy in our growing youths.

### University Education.

Coming now to the University education where one has to deal with less plastic minds, the teacher should, in the class-room and out of the class-room, aim at training the mind by stressing the Book of Life. Notes and textbooks should play a secondary part in the Universities Curricula. The aim to be strictly followed is to train minds in such a way as to enable

them to observe facts and draw their inferences.

The fluid nature of Life and its flow make "set" education akin to stupidity. Therefore, adjustments must be secured by periodical "revaluation of all values" as Nietzsche says. Education which stresses knowledge and discounts wisdom is obviously a wrong education.

Students in the University have a further training ground in the field of Life itself and, therefore, they should acquire confidence in themselves while they are studying in the University. And teacher who stultifies Thought by assuming that he alone has the monopoly of Truth and that others who do not think like him are neces-



A BRIDE SCHOOL.

*The Bride School of Tokyo is a unique institution in Japan. It gives evening instruction for shop girls and women workers who are otherwise engaged during the day.*



sarily in the wrong is one who should voluntarily non-co-operate with the profession of teaching.

The reality is that problems of Life (here and hereafter) have baffled humanity so far and there are no indications that this race will succeed in successfully solving them. A problem has innumerable facets. One man studies a problem from a few points while the other from many. And no man can view it from all the facets.

Therefore, obviously all education is a process of exchange of Thought. The teacher and the taught both learn from each other and thus get benefit—the teacher keeps his mental horizon elastic and the taught acquires confidence in himself.

Two aspects of the education problem have not been dealt with so far. The first relates to Female education. The physical and psychical differences between two sexes are completely ignored. It stands to reason that Dame Nature has created these differences for some purpose and we wish to defeat her by our present system of education.

The first plan on which female education was drawn up was the supposed inferiority of the fair sex. The modern type of education is based on the equality of sexes. Both give a wrong trend to education for like Nietzsche you are reminded "Of man there is little here: therefore do their women masculine themselves". And "only he who is man enough will save woman in woman". Fortunately people have now realised that differential characteristics do not necessarily imply inequality and that there is no sense in establishing mathematical equality between two sexes.

A woman to be a complete citizen must

be a wife, and a mother. Being a wife means for woman the lasting preservation of what is distinctive and attractive in womanhood—tenderness, beauty, purity, fidelity, etc. Being a mother means the bringing into existence of children, their right physical nourishment, and also their many-sided training. *Maternity is a function of life and for life.* It is not a function to be discharged by proxy (nurse, governess, maternity homes, foundling hospitals, etc.).

The second is national education. Education in our own mother tongue is desirable for it entails less labour and makes the subject easy of understanding. But if you mean by it nationalising Science, and the literature of other countries then it is a positive source of danger.

It is admitted that the subject of History can be manipulated in the hands of the unscrupulous writers. But then they are not writing a book of facts but a book of fiction. The need for stressing Truth in education is obvious. Therefore, much of the advantages of Lingua Franca in a national system of education is patent but beyond it, efforts to build up a new generation on tissues of lies are efforts in the wrong direction. We need not give instances of the other so-called civilised countries for we know two wrongs never make one right.

To sum up, education should evolve the best in man and woman on lines of mutual frictionless adjustment. It should be kept liberal by liberty for liberty is still the best corrective for the excesses of liberty. It should set before them the conception of a well-ordered human society and of a well-ordered human individuality living in relation with it.

# THE EXPORT TRADE OF INDIA IN RAW COTTON

By B. R. SEN, I.C.S.

## **Importance of Indian Agriculture.**

Ninety-two per cent. of the population of India are directly or indirectly dependent upon agriculture for their livelihood. Improvement of agriculture and securing of markets for the agricultural produce, therefore, constitute the most important problems of India's economics.

## **Development of Export Trade.**

Since the middle of the nineteenth century there has been a steady expansion of agriculture in India. The large irrigation schemes executed by Government and the development of railways had given it great impetus. The gradual policy of industrialisation in western countries had stimulated their demand for agricultural products to which India by expanding her activities was able to respond. The enormous expansion in the export trade of India will be realised from the fact that in the course of half a century the value of India's exports rose from 60.32 crores to 353.51 crores.\* It was this export trade that enabled a large and growing population to secure in a large measure its means of subsistence.

## **Indian Exports now subject to Foreign Competition.**

It must be recognised that though technical improvements, improved seeds, extensive use of fertilisers are all neces-

sary to increase the agricultural output of a country, the most vital necessity is the disposal of the surplus products in the world market at profitable price. There was a time when India had almost a monopoly in the world market in respect of the supply of many agricultural commodities. The position has undergone a radical change in recent years with the expansion of agriculture in several countries that were hitherto undeveloped. The exporters of Indian products to the world market are now experiencing serious competition so much so that the foundation of national economy in India is being threatened. To add to this, the adoption of a system of "quota" by several countries with the object of limiting foreign imports has made the situation still more difficult. In the face of these developments which have had the effect of curtailing the free movement of merchandise in international trade, it has been the serious concern of the Government of India to conserve markets for India's agricultural products by trade agreements on the basis of reciprocity. To understand the present policy of the Government of India in respect of India's foreign commerce we may take the case of raw cotton.

## **The Value of Indian Cotton: Its Recent Decline.**

India is the second largest producer of raw cotton in the world. The Indian output of raw cotton varies between 5 to 6

\* Review of Indian Trade, 1931-32, p. 116

million bales against 14 to 18 million bales in the United States. Like the United States, India is dependent upon the world market for the disposal of the greater part

—three-fifths in fact—of her output. The position of India as a producer and exporter of raw cotton will be realised from the following table:— **710**

(In lakhs of bales.)			
	Produce- tion.	Consump- tion in Indian Mills.	Exports
1928-29	58	14	37
1929-30	52	19	40
1930-31	52	19	39
1931-32	40	19	25
1932-33	45	20	20

The value of the export of raw cotton as against the value of the total exports from India will be apparent from the following table. It will convince even a casual

observer that the economic prosperity of this country is largely bound up with the maintenance of the export trade in raw cotton.

(crores of rupees.)								
	Pre war average.	War average.	Post- war	1928-29.	1929-30.	1930-31.	1931-32.	1932-33.
Value of raw cotton ex- ported	33.27	33.68	65.62	66.69	65.60	46.32	23.44	20.69
Value of total exports	219.49	215.96	286.33	339.15	318	226	161	136.07

Thus in 1928-29 which was a normal year, the value of raw cotton exported was a little under 67 crores. In 1930-31 when shipments were valued at nearly 47 crores, they represented one-fifth of the total value of Indian exports under all headings. In 1931-32 and 1932-33 which

were years of acute economic depression, the value of the exports of raw cotton fell to 23½ crores and 20.69 crores respectively. An analysis of the distribution of India's foreign trade in raw cotton since 1928-29 will make the position clearer.

		1929-30.		1931-32.		1932-33.
United Kingdom	...	43,100 (tons) Rs. 4½ crores.	...	30,000 (tons) Rs. 1.54 crores.	...	29,800 (tons). Rs. 1.61 crores.
Germany	...	58,000 (tons) Rs. 5.71 crores.	...	29,600 (tons) Rs. 1.48 crores.	...	27,200 (tons). Rs. 1.33 crores.
Italy	...	59,000 (tons) Rs. 6.62 crores.	...	33,000 (tons) Rs. 2 crores.	...	27,000 (tons). Rs. 1.44 crores.
Japan	...	287,000 (tons) Rs. 29 crores.	...	192,800 (tons) Rs. 11.05 crores.	...	193,700 (tons). Rs. 11.12 crores.
Belgium	...	62,000 (tons) Rs. 6.18 crores.	...	21,600 (tons) Rs. 1.19 crores.	...	22,900 (tons). Rs. 1.29 crores.
China	...	72,000 (tons) Rs. 7.29 crores.	...	77,800 (tons) Rs. 4.5 crores.	...	23,900 (tons). Rs. 1.33 crores.

### Why the Export Trade has Contracted.

This serious contraction in the world demand for Indian raw cotton has been the source of the gravest anxiety to the public and the Government. One reason for this contraction of foreign demand has been found to be the substitution of American cotton for Indian cotton. Thus, according to the trade returns of Japan the imports of American cotton into Japan increased from 200,000 tons in 1930-31 to 455,000 tons in 1931-32, while the total imports of Indian cotton during the same period declined from 246,000 tons to 208,000 tons. The record of the year 1932-33 was not any different. It gave the lowest figures of export in the post-war period. Exports of Indian cotton in this year were 2,063,000 bales as contrasted with 2,369,000 bales in 1931-32 and 4,070,000 bales in 1929-30. "The comparatively high parity of Indian cotton led to its gradual replacement by American cotton in Japan and in the Orient in

general."\* The world consumption of Indian cotton for the twelve months ending the 31st January, 1933, amounted to just over 4 million bales and was far short of the normal annual consumption of 5½ million bales. With the production of raw cotton considerably curtailed and with the fall of prices, the distress of the cotton grower has assumed very serious proportions.

### Need for Stable Markets.

These changes in the trade in raw cotton have led the Government of India to find out stable markets where India can dispose of her surplus cotton at profitable prices. At the Imperial Conference at Ottawa the Indian Delegation emphasised that all possible steps ought to be taken to promote the sale of Indian cotton in the United Kingdom. The imports of the United Kingdom amounted to 529,000 tons a year; but only 7½ per cent. was from India. The root cause of this disparity was well known. The

\* The Review of Indian Trade, 1932-33, p. 88

great bulk of the Indian cotton crop was of short staple whereas the Lancashire industry had specialised in finer quality of goods which required the long staple cotton.

### **Early Steps taken by Government to Promote the sale of Indian Cotton in Great Britain.**

Even since the year 1788 the question of the extension of the cultivation of long staple cotton in India has occupied the attention of the Government of India. Systematic efforts were made during the first half of the nineteenth century to develop the cultivation of long staple from foreign seeds with the aid of cultivators brought from America but these efforts ended in failure. It was found that exotic varieties of cotton could not be grown profitably on the Indian soil. The result was that Great Britain ceased to take any interest in the Indian cotton. During the European war the world demand for raw cotton exceeded the supply. Great Britain was unable to find the quantity she needed for herself. She could not look to the United States for supplying her deficiency as there was increased use of cotton in the American mills. It was evident that unless fresh sources of supply were developed the high prices of cotton then prevalent were not likely to fall appreciably even with a return to normal conditions. The situation compelled Great Britain once again to look to India.

### **Appointment of the Cotton Committee of 1917.**

The Government of India, in these circumstances, appointed a Committee in 1917. The Committee made important recommendations for expansion of the

cultivation of long staple cotton in India. In recent years considerable advance has been made in the production of better varieties in the Punjab and Madras and these varieties are suited to the Lancashire industry. The Indian Delegation at Ottawa observed: "Discussions with the United Kingdom cotton representatives at Ottawa showed it to be common ground that improvement in cotton growing in recent years has made it practicable for English spinners to use substantially larger quantities of Indian cotton than hitherto and that such a development would be of mutual benefit to both countries."\* In Article 8 of the Agreement, His Majesty's Government promised their co-operation in any practicable scheme that would secure a wider market for the improved types of Indian cotton. As a result of the discussions at Ottawa a Cotton Enquiry Committee was appointed to enquire into the obstacles in the way of using Indian cotton by the Lancashire mills and to suggest remedies for their removal.

### **Cotton Enquiry Committee of Lancashire: Removal of the Drawback of Leafiness.**

The Cotton Enquiry Committee set up in Great Britain have already initiated experiments with Indian cotton. It is pointed out by that Committee that one reason why Lancashire has not hitherto used more Indian cotton is its "leafiness" as compared with the Egyptian or American commodity. This defect is not inherent in the cotton staple but tends to appear in the ginning process. It should be noted that Indian cotton is roller-ginned, whereas American cotton is saw-ginned. The latter process however has a disadvantage

\* Report of the Indian Delegation at the Ottawa Conference, p. 21.

although it reduces the amount of leaf and dirt. It tends to damage the staple. Recent improvements in textile machinery in Great Britain, notably in the more up-to-date mills belonging to the great combine created in 1929, have, successfully corrected the leafiness at a very small cost. Further, from experiments initiated by the Cotton Enquiry Committee have proved that Indian cotton can be used with excellent results for no fewer than 63 different types of cloth for which foreign cotton had previously been used.

### **Exhibitions Arranged.**

In July last an exhibition was held in Manchester when invitations were sent to representatives of 500 firm members of the Export Trade Section of the Manchester Chamber of Commerce. More than 200 other representatives of Lancashire exporting firms examined the Indian samples. Sir Richard Jackson, President of the Cotton Enquiry Committee, foreshadows an early display in London of goods made in the United Kingdom from Indian cotton.

### **Improved Commercial Organisation Suggested.**

One great impediment to the use of Indian cotton by the Lancashire mills has been the absence of a suitable commercial organisation to provide on the spot a large assortment of Indian cotton. As the Indian Delegation at Ottawa observed, "The United Kingdom cotton trade representatives stated that although the use of Indian cotton was undoubtedly spreading, the better types of Indian cotton are not widely known in Lancashire, and that in buying Indian cotton Lancashire is hampered by a lack of market facilities

of the kind which he is accustomed to obtain when buying American or Egyptian cotton."\* It was proposed by them that an organisation should be set up to bring the Lancashire spinner into closer touch with Indian sources of supply and to arrange for interchange of information and for such technical and commercial assistance as might be needed. In a report published on their return from Ottawa, the United Kingdom cotton trade representatives emphasised the importance of increasing Lancashire's consumption of Indian cotton and referred to early arrangements for placing their proposals before the trade in detail. The establishment in Liverpool of a "spot" market carrying large stocks of Indian cotton would, under existing conditions, lead to a very substantial increase in Indian exports to Lancashire and incidentally encouraging the use of Indian cotton in the numerous European markets which are in a greater or less degree dependent on Lancashire. A further interesting development is the proposal that the British industry should maintain permanently in India two technical experts to keep Lancashire informed of the position in cotton supply and the progress of the various growths, and generally to act as a liaison between Indian growers and the manufacturers in Lancashire.

### **Expansion of Trade on the Basis of Reciprocity: Bombay-Lancashire Agreement.**

In these days trade between different countries is likely to develop more on the basis of reciprocity and co-operation than on that of open competition. The recent

\* Report of the Indian Trade Delegation at Ottawa, p. 21.

Bombay-Lancashire cotton agreement is another concrete example of the application of the principle of voluntary co-operation in trade. The implications of that agreement have been misunderstood by some and a good deal of adverse criticism has lately found expression in the press. The future incidence of the Indian tariff on the cotton manufactures requires a consideration of diverse interests—the conservation and development of the mill and handloom industries, the interests of the cotton growers with special reference to the preservation of the export trade in raw cotton, the interests of the consumers and finally the interests of the Government revenue. These diverse interests are not easily reconcilable. While the handloom industry requires the supply of yarn at a cheap price, the cotton mill industry demands a high protective duty which must increase the price of yarn. The revenue requirements necessitate the maintenance of tariff at a level which must impede the supply of raw material to the mill industry. The raising of the tariff on manufactured goods to meet the requirements of Government revenue and to assist the mill industry must result in the contraction of the market abroad for India's raw material. It is this conflict of interests that renders the development of the cotton trade a matter of the question of such extreme difficulty.

#### **Increased Imports of Raw Cotton.**

The Indian mill industry has survived competition and has secured increasing control of the domestic market. The high level of production marked a record in 3,169 million yards in 1932-33. *It is worthy of special notice that the increased demand of the Indian mill industry for raw cotton has been met not from local sources but*

*by increased imports from foreign countries.* The author of the Review of Indian Trade, 1931-32, states, "Imports of raw cotton into India during 1931-32 increased considerably as compared with the previous year. As remarked in the previous years' reviews, this continuous increase in the last two years was probably due to the policy of the Indian mills to spin finer yarn in order to replace imports of yarns of higher counts and of finer cloth from abroad. Imports of raw cotton into India amounted to 79,000 tons valued at Rs. 703 lakhs as compared with Rs. 6,39 lakhs in 1930-31. This increase was due to larger imports from Kenya Colony and the United States of America." Again the same author remarks with regard to the trade of 1932-33 that "Imports of raw cotton into India in 1932-33 amounted to 85,000 tons valued at Rs. 7,26 lakhs as compared with 79,000 tons valued at Rs. 7,03 lakhs in 1931-32."

#### **The Interests of the Cotton Grower Cannot be Ignored.**

It will be clear from the above that the the interests of the cotton grower received scant consideration from the main consumers of cotton in India, viz., the Indian mills. It was left to the Government of India to take up their cause and to evolve a policy of trade agreements with other consuming countries.

The opposition of the Indian mills which curtailed their own demands for the Indian cotton to this policy was obviously too selfish to receive any consideration. It was in pursuance of this policy that the Government of India entered into negotiations with the Lancashire industry which resulted in the Bombay-Lancashire agreement. That agreement contemplated that the level of

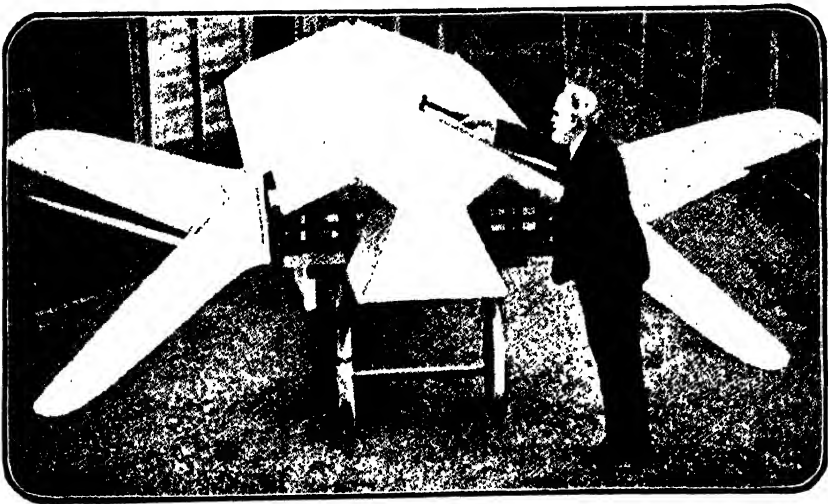
duties now imposed on British goods should not be raised and Lancashire in return would buy more of Indian cotton. The real value of the Lancashire-Bombay agreement lies not in the detailed arrangements devised to meet current conditions but in the establishment of relations substituting regulated co-operation based on close analysis of mutual interests for the haphazard competition hitherto prevalent. There is in India a clear market for Lancashire goods which do not compete with goods produced by the Indian mills. If this economic fact is admitted and if in return for this legitimate trade India's export in raw cotton receives a

stimulus, it will be to the mutual benefit of both India and Lancashire.

#### **Balance of Trade and Indian Credit.**

There is another point of importance. India's credit in the world depends largely on the maintenance of a favourable balance of trade. During the last few years the value of Indian exports has considerably declined and it is with the export of gold that India has been meeting her foreign obligations. The export of gold cannot continue for ever. Any measure likely to strengthen India's balance of trade, therefore deserves careful consideration.

### **FLYING MOTOR-CAR**



*A Motor-car that will Fly, was invented by Mr. Dring, aged 78, who has been working on it for 25 years. It is nearing completion.*



# ESSAY COMPETITIONS

## 1. "WAR, MURDER AND SUICIDE ARE THE ACTS OF COWARDS; NON-VIOLENCE AND SUFFERING ARE THE TEST OF COURAGE."

By SUDHANSU KUMAR DUTT,

*3rd year Arts, St. Paul's College, Calcutta.*

The History and Literature which we have been fortunate enough to inherit, are replete with numerous examples of wars, murders and suicides undertaken and committed for various causes, political, economic, religious, social—both individual and national. The imagination of the poet, the genius of the dramatist, the fervent and the detailed description of the historian, the art of the novelist, these have all spoken in magnificent language of the heroism, bravery and courage of those who have become conspicuous and prominent in the public-eye by bringing destruction, death and dishonour upon their fellow-men—the sons of the common father—and by causing devastation on a large scale. Undoubtedly they manifested some laudable amount of courage of a purely physical type. But it does not, really, show any true courage in them. Modern civilization running precipitously though ineffectively towards perfection will boldly reply in the negative. Why? With the evolution of human society a considerable change has come upon the outlook, conceptions and ideal of the human race. Disorder is fast replaced by cosmic order, isolation by amalgamation, the brutal instincts in men are tending to become buried in the past and the happy time seems to be very near when perfect peace and pro-

perity will be the lot of mankind, when they will all exhibit moral and spiritual strength and heroism—the mere physical type being bidden adieu to for good.

Man, the supreme creation of God, has a distinct mission to fulfil. He is not an ordinary creation of the Almighty. Apart from reason which distinguishes him from an animal, he has been endowed with some other of God's choicest blessings and of the latter class will-power and courage (in its truest moral significance) are the most important and real.

Like animals, man is subject to physical appetites, passions and instincts but it is his will-power which, judiciously exercised, helps him to overcome these feelings thereby proving his superiority. But the exercise of will-power requires constant earnest practice and penance; a man failing to do so is no better than an irrational animal that is carried away by passions; and being born a man he fares worse than an animal.

The brutal instincts of men find their full play in animosity, hatred, jealousy and ill-feeling which lead ultimately to war, murder or suicide.

Let us, first take the case of war. What is its primary cause? Surely fear. One country meets another in

the battle-field when it is afraid of it. There is probably the clash of interests—political, economic or national,—which ripen into bitter hatred and jealousy and the result is war—loss of life, money and energy. True humanity is shocked at the idea. The aggressive countries think that they need not suffer at the hands of some apparent predominant power and find recourse to selfish conquests—to the exploitation of another country—and flatter themselves on having shown courage thereby, but how foolish they are! Do they not forget easily that such passion is exhibited by brutes as well. Wherein then is the difference? To prove what he is, one should subordinate all these brutal instincts and passions; one should develop his real manhood by the constant cultivation of will-power. This saying is as true of individuals as of nations—"A tooth for a tooth and an eye for an eye". But it is the lowest of ideals and drags humanity to the low level of brutes. Do not the animals carry it out in practice? It is only the coward who lacks the power to conquer his fellow by love, sympathy and generosity and hence out of sheer fear and dread he has recourse to cruel revenge whereby he shows the worst type of courage. Such persons are wanting in sound determination and are of a weak temperament. Wars between individuals and nations have their roots in such ideas. How peaceful the world would have been if all men of all nations were ready to sacrifice their last drop of blood for melting another cruel brother or sister of theirs into tears of pity, benevolence and love, for "In love alone is all the law of the prophets" "Evil is not to be repelled by evil" and hatred is to be conquered by love. A passage in a letter written by Tolstoy to Gandhi

brings this out clearly.

"As soon as violence is permitted in whichever case it may be, the insufficiency of the law of love is acknowledged and by this the very law of love is denied."



SUDHANSU KUMAR DUTT.

Whoever turns to warfare proves that he is an animal among men, destined to lead a pitiable life—he is a coward.

Murder, too, rises out of cowardice. A man murders another whenever he fears his victim. He is perfectly conscious of this, is frightened of him, and therefore fails to exercise the good feelings in him. The devil in him gets hold of the man and he forms some plan conspiring to put his victim to death, unnoticed by others. So great and shocking is the cowardice of a man who forms a premeditated plan to murder another that he is not fit to be called a "man". His cowardice robs him of all his manly feel-

ings. Unreserved contempt should be extended to a murderer who is worse than an animal.

Now as to suicide. A man commits suicide under tragic circumstances when he thinks that he cannot proceed further—the world seems too painful and hard for him to live in. Such a man, being carried away by cowardice does not see the happiness and prosperity that await him when he can boldly face the storm and the stress of the struggle for existence. Suicide is nothing but the refusal to face the difficulties of life—sometimes even to face the consequences of our own wrongdoing. A coward thinks that the life in this world is very happy, peaceful and enjoyable, the journey is smooth and comfortable, the obstacles few or none, and when to his utter disappointment he finds this life not a bed of roses but a pilgrimage full of dangers, difficulties and obstacles, when he is conscious of the stern realities of the world, he refuses to proceed further and puts an end to his precious life himself. Cowards they are, will you not pity them? They have not the courage for the realities of life. How miserable their plight must be?

Courage in its true significance lies in will-power and determination to do some work and carries with it the powers of endurance to bear the consequences that may necessarily appear. To do a duty with unswerving resolution, no matter how great the risk or how dangerous the task, is courage. When you have set your hands to some work you must naturally expect to confront dangers and difficulties, and on finding that the difficulties you have to face are due to an individual, a nation or country, if you resolve to turn to violent

steps, if you want to fight the country or murder the individual, you fare no better than a coward. You want to reach the destination but you fail to arrive courageously. It is Non-Violence and suffering that lend you true courage.

Non-violence, the cult of love—the embodiment of Soul-force consist in determining beforehand a certain plan of action, being convinced of its rightness and a resolution to face the consequences. The opponents may persecute and tyrannise, but we will suffer at their hands and will not think of violence in word, thought and action—this is the ideal of the non-violent workers. The saying of the Holy Bible—"Resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also" is in conformity with non-violent principle. "Love your enemies, pray for them that persecute you that ye may be the sons of your Father which is in Heaven." Non-violence and suffering keep in view this ideal. The weapon of non-violence apart from its magic, melting influence on one's opponents—has some other advantages. As Mahatma Gandhi—"the harbinger of peace, truth and non-violence" observes:—

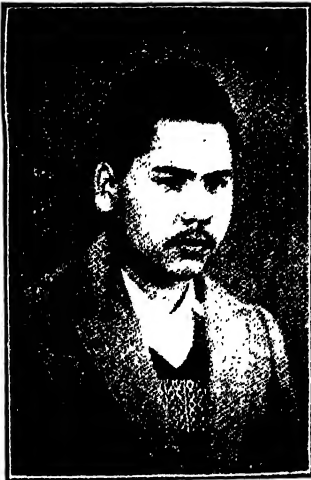
"The sword of Non-Violence never rusts and cannot be forcibly dispossessed of it." Also, non-violence is not a negative virtue, it involves the positive quality of doing good as much as the negative refusal to do harm; it knows that "Real beauty consists in returning good for evil". And therein lies the courage, spirit and heroism of man, the supreme beloved of the Almighty.

Suffering is a test of courage when the cause is right and real. Suffering for a true cause elevates a man and helps him in the

development of his soul. "Reason has to be strengthened by suffering and suffering opens the eyes of understanding." Again "Jesus Christ, Daniel and Socrates represented the purest of passive resistance—or Soul-Force. They counted their bodies nothing in comparison with their souls". Even at the present day Shaw, Tagore, Gandhi, Rolland and others are preaching and practising the vows of non-violence and suffering. We hope, and rightly too, that their efforts will be crowned with success and that the Disarmament Conference will not end in smoke. Mahatma's struggle for passive-resistance embodies the principles of non-

violence and suffering and is worthy of being imitated by other nations.

Non-violence and suffering are then the tests of true courage. Individuals, groups and nations ought to practise these vows which help the development of Soul-Force. After all, man is a rational animal and above all his soul is his supreme treasure,—everybody, then, with a view to be worthy sons of God, ought to be giving up violence and violent methods and have recourse to Non-violence and suffering which are destined to bring peace, prosperity, equality, liberty, fraternity and all else that one may desire and pursue in life.



SHRI CHANDRA PRAKASH SINGH,

*Class XII, Ewing Christian College,  
Allahabad, who has been awarded a  
special prize in December 1933.*



W. C. JOSHI,

*2nd year Arts,  
Indore Christian College,  
who has been awarded a scholarship  
for the AB, Competition of  
December 1933.*

## 2. CONTRIBUTION OF SCIENCE TO THE HAPPINESS OF HUMANITY

By GANGA NARAIN SHARMA,  
*2nd year Com., Jaswant College, Jodhpur.*

Science has added much to the interest and variety of life. 'She has lengthened life, minimised danger, and trampled on disease.' She has restored eyes to the blind and hearing to the deaf. 'Through the wrinkles of time and through the mask of years, 'She now points to us the light-houses, the steamships, the railroads and the telegraphs.' It is she, that has lighted up the night with the splendour of the day.

Science is the only civilizer. She has banished hearsays and traditions. She has revealed the hidden glories of nature. 'Lightning and light, wind and wave, frost and flame, nay, all the secret, subtle powers of earth and air are the tireless toilers for the human race.'

'The world is adorned with every form of art. It is thrilling with the myraid voices of music.

With the help of science man has skimmed over the surface of the earth and has scudded across the face of the heavens. He has been enabled to fly in the air like birds and swim in the water like fishes.

'The discoveries of various kinds of remedies have minimised human sufferings. The X-rays, the antiseptics and the antitoxins have cut down the 'heavy bills of mortality.' Biological researches have now revolutionized our outlook on life here and hereafter. They have taught man to look up and not look down.

Speedier and safer means of transport and communication have been ushered into the service of mankind. 'The steamboat, the locomotive, the telegraph, the wireless, the electric-car, and the telephone are all the creations of science. Railways and steamships have spread like a net work over the whole world. Distance and time have been annihilated.

'Travelling has become the privilege of the multitude. It is no more a monopoly of the leisured few. 'Through the wireless we can enjoy the best music; can listen to the most enrapturing speeches delivered by the orators; can easily know what is going on in the busy world abroad. Inter-course and interchange of ideas and sympathies between man and man have become easier.

'The world of to-day is tending to function as one organism. 'The remotest parts of the earth have been brought into virtual proximity. 'Trade between various countries has been facilitated. No people can now keep the fruits of their labour or natural advantages all to themselves. 'The force of circumstances makes them share their benefits with others.

'The country that produces on a large scale adds to its wealth, that which lags behind forfeits all. Production on large scale is thus the order of the day. But such production is impossible without the help of power-driven machinery. Of arts and industries it may thus be said that

science is the very breath of their nostrils, the very life of their lives.

The gramophone, the cinema and the talkies, all serve as the means of amusement. They bring back and put before our eyes a living, moving and speaking representation of things.

Electricity has wrought what would appear like miracles in the realm of science. If, ever, any visitor comes, and by chance we are in, all we have to do is to press a button and the door opens for him. There is no need to keep running to the door when the bell rings. The visitor states his name and business into a "microphone transmitter," which registers the information on a device which also serves to register telephone messages. Food is prepared and cooked by electricity in a few minutes. The whole meal is cleared away and dishes are washed, sterilised and dried-up. The housewife has nothing to do but turn a switch or two.

But this is not all. Science has brought in many evils as well. She has made life a scene of joy and woe. Under her

vicious influence, man has lost faith in the Unseen. Her inventions are encouraging the spirit of war. They are spreading disharmony among the various nations. Under their influence, nations are flying at each other like hungry dogs. Unrest is universal. In short, appalling are the horrors of the guns, the cannon, bombshells and the poisonous gases that may result in the wholesale destruction of humanity in the near future.

But on a close scrutiny of the merits and demerits of science and its influence upon the modern civilization, one cannot but come to the only conclusion, that science is the real redeemer of mankind. In fact, she has freed the slave, clothed the naked, fed the hungry, given homes and hearths to the homeless, pictures and books, ships and railways, telegraphs and cables, to mankind in general. She has furnished us with various engines that tirelessly turn the countless wheels. She has destroyed the monsters, the phantoms, and the winged horrors that filled the savage brain. She has trained reason and fired imagination.

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### HIGH SCHOOL STUDENTS ONLY.

6 attractive prizes are offered for the 6 best short stories about any funny incident that you have seen in this year—(3 prizes reserved for girls).

(Story not to exceed two pages. Not more than one story from a student will be accepted).

Cut the coupon facing the first page and post it along with the story to reach us on or before the 5th March.

[Results of last month's competition are published elsewhere in this issue.]

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### 3. THE MOST ADMIRABLE AMONG THE FEMALE CHARACTERS OF HINDU MYTHOLOGY

#### SITA.

By JATINDRA CHANDRA MOJUMDAR,

*IV Year Arts, Patna College.*

Far from the contemporary band of blondes stands the most admirable Sita in her mute meditation, noble and free. Poems have been sung in her praise, temples raised and banners flouted. Can a female who has such a hold on man's mind be common and one among the mass? Joan's influence and Mary's influence are the key to the interpretation of their characters. D. Hazlitt thinks a man or woman great who is the fount of greatness in himself or herself and who produces great effects on the world. If we judge by this standard of greatness of effect Sita is the greatest in our mythological literature. Historically Sita might have been a fiction, ethnically she might have been a Mogul, or an Aryan, linguistically she might have been Sanskrit, Prakrit or Pali. Real, in the sense of existing Sita of past, may be a whole maze of abracadabra, a fuming vase of vapour and mist. But real, *i.e.*, ideal Sita as painted in the books and as living through ages and men, the type Sita is clear, transparent, suave, appealing and wonderful.

Savitri is far less in the scale of ascending types of perfection. She is too supernatural and sentimental. She has not the calm patience to bear the blow of Fate. Draupadi is five-husbanded; and I have full suspicion of the singleness and purity of love of a five-husbanded lady. Dama-

yanti is happy in the eve of her life. Her sunset happiness closes the rhythm of admiration and love that wakes upon the striking of the gong of emotion by regular rise and fall of Destiny's hammer. The tragic end of Sita's life with the whole meaning of "I resign myself to Fate and let Lord decide and reward", is the very quintessence of all human ideals. This kill of hood and blend with the force of fate blowing through the universe is at the root of all metaphysical theories of unity and identity. This attitude of Sita is not first-rate fatalism; it is a trumpet note of protest against it. This is accepting the world of words slings and flings at its face value and transcending them into a higher region of thought and feeling. This is no passive acceptance of the world but an active creation of a novel one. This is a sharp wink at the feeble fumbling and stale moralising of the world.

The appeal which she makes to our higher nature is not through the rose in her face or the harmony of lines in her frame. It comes deep from the depth of her soul. The glorification of her nature is a glory itself. Beauty of clay and body shrinks like a withered straw before the flame of her soul. Her patience, her life-long endurance of the cruel cuts and slashes of the fickle fortune is what no man can imagine, far less put up with. Sita,

the silent, interminably weeps. Her smiles drop eternal tears. She is simplicity blown out into the swell of life. Her company with leaves, flowers and fruits is the candle flame that keeps the taper of her innocent life flaming. Sakuntala and Miranda circle round her, like planets, —she is seated at the centre like a sun. She is the eternal theme of self-sacrifice and her life is a grand Holi (*i.e.*, feast) of Bali (sacrifice). Sita prays, Sita sighs, Sita mourns, but Sita curses not. She in her own created world is ever in unison with her life's lord. The actual world she negates and disdains. She utters not a word of protest against her husband's unmanly conduct. In this world we can bear troubles, provided troubles bear upon our own interests. But Sita has no self interest, no interest of her own in this world. She bears troubles for her husband. She knows that her lord has partially fallen a victim to the temptation of winning fame (unconscious though!). But she does not give this thought a place in her mind. She prays and pines and endures for the compensation of disharmony and disjointedness in Rama's sphere of regulative ideas. She is a lady who wriggles and writhes in her pain for the fall of her lord. Such reflective sympathy, such keen and sensitive appreciation of ideals and such belief in and respect for them, as is embodied in Sita can no where be found; certainly not in the literature of India, perhaps not even in

the pages of Homer, Virgil, Dante, Goethe or Shakespeare.

Sita is neither Eve nor Pandora. She is not a bringer of torrents, imps, rains, black clouds and vapour. She atones for her husband in the Jerusalem of her soul where she crucifies her earthly desires and doubts once for all and in an outright fashion. She refuses living in this world even if she is recognised. This is nobility protestingly singing on its journey homeward; this is sadness and strength reflect-



JYINDRA CHANDRA MOJUMDAR.

ing joy and harmony all around. Sita is the one redeemer that we have in our mythology; all other saints, sages, seers and scholars are mere shadow copies mere carbon copies of Sita--the ideal.



## PICTURE IVA (FOR COLLEGE STUDENTS)

### How to win a scholarship or prize ?

Only write the meaning of this picture on the Interpretation Blank.

#### **THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

1. AB. No. 10 Raja Scholarship of Rs. 7 per month for 6 months
  2. P. M. Maharani Scholarship No. 5 of Rs. 7 per month for 6 months (for ladies only).
  3. AB. No. 11 Raja Junior Scholarship of Rs. 7 per month for 6 months.
  4. AB. No. 4 All-India College Medal.
- 50 Attractive and costly prizes—Watches, Cameras, Fountainpens, Sports Goods, Books, etc.
- 20 Special prizes to ladies.



AB. PICTURE NO. 4A. (COPY RIGHT)

Write on the Interpretation Blank. Read the instructions carefully before writing. Interpretations are to be short, but fully expressive.

Only subscribers are eligible for scholarships.

#### **RESULTS IN THE NEXT ISSUE**

(More prizes for the next picture.) Interpretations should be received on or before the 5th March.

#### **SPECIAL PRIZES TO NON-STUDENTS—Rs. 50.**

(Non-students may interpret either of the pictures)

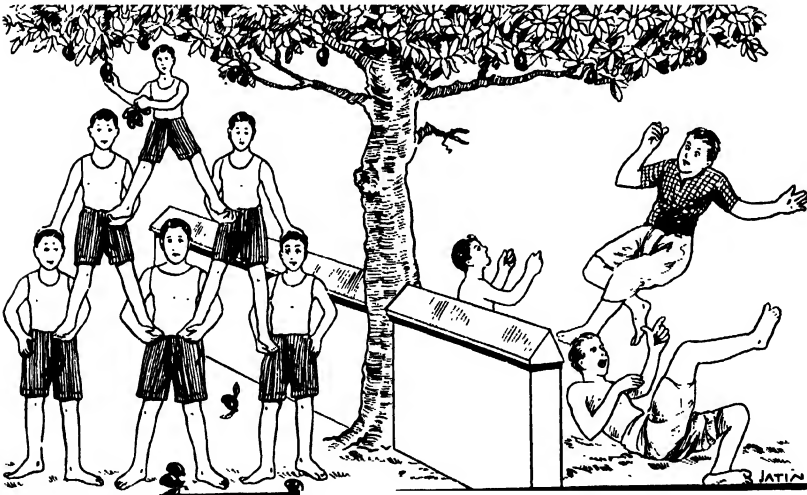
## PICTURE IVB (FOR HIGH SCHOOL STUDENTS)

### How to win a scholarship or prize ?

—Only write the meaning of this picture on the Interpretation blank.

#### **THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

1. AB. High School Scholarship No. 12 of Rs. 5 per month for 6 months.
2. P. M. Maharani Scholarship No. 6 of Rs. 5 per month for 6 months (for ladies only).
3. AB. High School Junior Scholarship No. 13 of Rs. 5 per month for 6 months.
4. AB. No. 14 High School Scholarship of Rs. 5 per month for 6 months.
- 50 Attractive and costly prizes of Watches, Fountainpens, Sports Goods, Books, etc.
- 20 Special prizes to ladies.



AB. PICTURE NO. 4B. (COPY RIGHT)

#### **SPECIAL PRIZES to NON-STUDENTS— Rs. 50.**

(Non-students may interpret either of the pictures.)

More prizes for the next picture. Results in the next issue.

All interpretations should be received on or before the 5th March.

Write on the Interpretation Blank. Read the instructions carefully before writing. Interpretations are to be short, but fully expressive.

(Only subscribers are eligible for scholarships.)

## INTERPRETATION OF PICTURE IIIA

*By ANANDAMOY LAHIRI,*

*Sixth Year, University College, Calcutta.*

The picture presents the usual scene in a regatta in which three yachts are competing while the spectators are watching the race with interest. The first yacht is fully manned and properly organised. No wonder that it is well ahead of the other two and the goal is probably within sight. The second besides being undermanned and disorganised, betrays a lamentable lack of united effort and is consequently



ANANDAMOY LAHIRI.

some individual members of the crew with the result that the yacht is on the point of sinking.

The principles at the back of this scene in the regatta have a peculiar appropriateness in politics. Each of the three yachts represents a school of political thought. The first boat represents the only advanced and progressive school with an ideology well within practical politics. Co-operation, organised effort, a spirit of give and take and a desire of working together for the common good are as essential to the success and permanence of a social institution as of the State.

That "absolute" equality of the individual subject is an impossible ideal for a modern progressive State is amply illustrated in the case of the other two yachts, representing those schools of politicians—'impatient idealists'—who assume that if the restraint of "laws" were removed nature would prompt men to act rationally and to live at peace with one another. This argument proceeds on a partially wrong conception of human nature. Man is not "naturally" good, any more than he is totally depraved and bad. He is a being of mixed impulses, who requires the restraints of discipline—of 'laws'—to make him definitely good. Every community contains a certain proportion of selfish persons who can only be brought under control by threats of coercion and who are under the delusion that because freedom—absolute freedom—is man's birthright man should

heading towards a rock. The third presents a scene of the wildest confusion and disorder, which lead to free fighting among? ... freedom—is man's birthright man should

free himself from all interference by the State. This sort of confused thinking is represented by the second and third vessels in the picture. According to this view there are many acts of a man's life which may be regarded as "self-regarding acts" and as such they must needs be exempt from the interference of society. This is the thesis of Mill's eloquent essay on *Liberty*, the arguments of which will certainly bear examination. No act of the individual can be wholly indifferent to the society or the State nor are we justified in denying the right of the society or the State to interfere on the ground that what we are doing, concerns nobody but ourselves.

The most essential condition of social well-being is that men should abstain from

injuring and abusing one another and from disobeying or evading the laws made for the common good. In the picture we find that in the third vessel some of the members of the crew have taken the law into their hands, as is evident from their free fights. They must therefore be prepared for the logical sequel of their action, *viz.*, ruin. In the second vessel too, everybody is playing at cross purposes and is having his own way of doing things with the result that it is in imminent danger of running against a rock.

We ought, then, like the crew of the first boat, give the State as much as we can, bearing our share of common burden willingly and reaping our full share of rights, privileges and service therefrom.

By BINAY KRISHNA CHATTERJEE,

*Third Year Arts, Burdwan Raj College, Burdwan.*

While illustrating incidentally the great maxim of political wisdom, *viz.*, united we stand, divided we fall, the picture represents the slow but painful progress of India towards the realization of the goal which has been chalked out for her by those who control her destinies. She is a frail bark manned by diverse communities and interests and drifting along the tide of circumstances. We can hardly expect any fair voyage as long as the people do not pull together in the same direction or in other words, before we can realize our political aspirations, we must sink our differences and make a common effort.

The picture represents the boats of the State. On each of the boats are assembled men of different provinces,



BINAY KRISHNA CHATTERJEE.

Hindus, Mohammadans and Christians including the Princes of the Native States. The inequalities of the sex are no longer considered as a disqualification. On the flags on each of the boats, the map of India is visible. But the one on the first boat is clearer than the others. It represents the federal scheme of All-India including the Native States.

In the stream there are whirlpools and rocks; there must be a firm and steady helmsman capable of steering the boat in the right direction and thus avoiding disasters; but it is equally important that the crew must be of one mind and trust themselves to a capable leader. Before launching the boat on the sea, a definite chart must be made and the course mapped out. All this seems to have been done by the crew of the boat ahead of the others.

But the other two boats are marked by the conspicuous absence of all these factors that make for a successful voyage. On the boat very near the shore and on the middle boat there are no helmsmen to direct them, no experienced pilots, no definite course, and above all they are not of one mind. These boats suggest that if there be any conflict of interests, if we pull in different direction, then far from making any real progress we shall run aground and the boat of State may be wrecked.

In fact these three boats metaphorically depict the history of our Round Table Conference. In the first R. T. C. the worst happened. The whole session was mainly occupied with the question of settling the jarring interests of India. The delegates fell out among themselves, tearing and rending each other like wolves for a bit of flesh, and

the whole scheme came to naught very much like the sinking of the boat in the picture. In the second R. T. C. though the atmosphere was partially cleared and outward amity prevailed, yet secretly each was fighting for its loaves and fishes. This is represented by the second boat, about to strike on the hard rock of communalism. But in the third R. T. C. the Delegates became wiser. The Premier gave his award. They began to see through their follies. A decisive understanding was arrived at and the White Paper marks an advance as the boat ahead of the others indicates. Unity and co-operation alone will lead us to success. The spectators on the shore are the millions of India who watch with anxiety the political game.



KUNWAR B. VARMA,  
*Clas X-A, Faiziam High School, Meerut,  
 who won an AB. prize in January.*

By Miss PHYLLIS BANERJEE,

*Second Year Arts, Loreto College, Calcutta.*

In the picture three vessels are seen racing towards one goal. But there are essential differences between the three boats. The vessel which has made most



MISS PHYLLIS BANERJEE.

progress is the one that is being rowed in an orderly and correct fashion with one capable man to steer her. In the second there seems to be strained relations between the rowers themselves, each rowing in a different direction. There is no one to guide the vessel which is about to flounder on the rocks. The last boat presents a picture of absolute chaos. There is no guide, no unity. They are fighting among themselves and consequently the vessel has not only made no progress but is sinking.

This picture typifies the present condition in India. The different communities

living in the country are all heading for one common object. But how will this be gained? Not by one community domineering over another, as do the rowers in the last vessel; nor yet without unity and co-operation as is depicted in the second, but by sinking the minor differences, uniting for the furtherance of their common object and being guided by the advice of the most capable and experienced men. The success of the venture is of vital importance to the spectators on the shore, those who take no active part in public affairs, but whose destiny is considerably in the hands of those who conduct the machinery of government and steer the ship of State through the waters of time.



MISS BINA SEN,

*1st year Science, Scottish Church College  
Calcutta, who is awarded the special  
Gold Medal.*

## INTERPRETATION OF PICTURE IIIB

SRIMATI V. ANNAPURNAMMA,

*S. S. L. C. Class, Board High School, Gunupur, Madras.*

In the picture given there is a temple and there are many men and women who are going to it. In the centre of the temple there is a figure like that of the sun and we find a man in the temple encouraging people to come to the holy place. A man and a woman are engaged in studying books and a peasant is occupied in ploughing the field. There are three men by the side of the temple. One of them is Irregularity, the second is Hatred and the third Idleness.

The sun represents national glory. The man by the side of it, a national leader, is delivering a lecture about it encouraging people to work for it.

If any nation wishes to get national glory every man and woman in it must spend all their lives and energies for the benefit of their country. Proper education should be given to them so that they may know how to lead their lives to obtain glory for their country. The educated people bring glory to their nation by making discoveries and inventions which will improve the wealth and power of their country. Some of them by writing about right conduct improve the morals of the people and make them good citizens.

The peasants must show their enthusiasm in cutting away forests, cultivating lands, supplying food to the millions

of people and thus increasing their own wealth and the wealth of the nation.

If we wish to get national glory we must give up the vices of idleness and irregularity. There must be much union in the nation and all hatred must cease. We must learn to treat all the people of the country as our brethren. So long as we are not free from these evil qualities we should never hope to get national glory, for we do not deserve it.



BASHIR-UD-DIN,

*Class X, Keen Govt. High School,  
D. I. Khan, N.-W. F. Province, who has  
won a prize last month and this month.*

*By Miss SANTILATA DEVI,*

*Class VII, Sec. B., Beltala Girls' High School, Calcutta.*

In the picture before us quite a number of men and women are seen marching up the steps to the temple of "National Glory". These are the people who are not easily tempted by the Demons of Idleness, Hatred and Irregularity. They become great by making the most of their time and talents. Their greatness means also the greatness of the nation to which they belong, because a nation is what every man and woman make it. By working together for the common good as well as for themselves these men and women are at last able to create an ideal state of things. Under this state everybody can work peacefully. For example, the labourer can work in the fields with his plough and a pair of oxen; the manual worker can work with his tools; and the student can study his books. In the side picture are seen people who fall easy victims to idleness, hatred and irregularity. No doubt they ruin themselves and are left behind in the onward march of men and women on the road to national glory and progress.

"Work is worship." It is the law of our being. All kinds of work are sacred. "An idle man's brain is the devil's workshop;" says the proverb.

We should love our neighbour. It is not enough to do our bit of work, improve and glorify ourselves alone. We should help our neighbours as much as we can and, if possible, carry the whole nation

with us. When we shall have reached the highest summit of national glory as is indicated by a single individual in the picture—we should encourage, help and guide others so that they may do what they can in their humble way. Idleness,



MISS SANTILATA DEVI.

irregularity and hatred are, then, our unseen, inner enemies who must be conquered. Then only we can progress. We must show by our actions that it is we who are their masters, not they of us.



By DAWOOD HAJI SHAKOOR,

*Matriculation Class, C. A. G. School, Calcutta.*

In this picture boys and girls are seen going towards the Temple of National glory with books in their hands. Now, there are two sides to the way leading to the temple, viz., one is dark and the other

is tilling his field with a plough, a blacksmith is forging on his anvil and a lady is reading her book. All these would mean that the National glory is agriculture, labour and female education.



DAWOOD HAJI SHAKOOR,

is bright. On the door of the dark side is written "Don't Peep". This means that if you want to reach the height of glory of the nation, you should never even think of irregularity, hatred and idleness. If you do so you are lost. But if you go on straight you will reach the temple and see the sun of National glory rising. On the bright side you will find that a farmer



SMRITI K. BOSE,

*Class VIII, R. M. Academy, Radanagore,  
who has won a prize in the  
December Competition.*

# AB. COMPETITION RESULTS

## SCHOLARSHIPS & PRIZES

### (COLLEGE SECTION)

1. Anandamoy Lahiri, (6th Year),  
University College, Calcutta.  
—*AB. All-India College Gold Medal.*
2. Miss Phyllis Banerjee,  
(2nd Year Arts),  
Loreto College, Calcutta.  
—*Scholarship of Rs. 7 per month  
for 6 months.*
3. Binay Krishna Chatterjee,  
(3rd Year Arts),  
Burdwan Raj College, Burdwan, Bengal.  
—*Scholarship of Rs. 7 per month  
for 6 months.*
4. Miss Bina Sen,  
(1st Year Science),  
Scottish Church College, Calcutta.  
—*AB. Special Gold Medal.*
5. Niranjan Chatterjee,  
(2nd Year Science),  
St. Columba's College,  
Hazaribagh, B. & O.  
—*Brilliant Camera (Rs. 29).*
7. Kiranbikash Das, (3rd Year Arts),  
B. M. College, Barisal, Bengal.  
—*Conway Stewart Fountainpen of  
Rs. 14.*
8. Miss Juthica Chowdhuri,  
(1st Year Class),  
Indrapretha Girls' College, Delhi.  
—*"Hollywood Camera" (Rs. 11).*
9. S. C. Mittal, (1st Year Arts),  
Ewing Christian College, Allahabad.  
—*"Great Stories of All Nations"  
(Rs. 5/14).*
10. Nalini Kumar Bhattacharyya,  
(Intermediate Arts),  
City College, Calcutta.  
—*"Great Essays of All Nations"  
(Rs. 5/14).*
11. Ranendra N. Majumdar,  
(1st Year Class),  
Rajendra College, Faridpur, Bengal.  
—*"The Art & Craft of Writing"  
(Rs. 3/7).*

**This Camera has been specially  
presented by Messrs. Schering-  
Kahlbaum (India), Ltd.**

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### (HIGH SCHOOL SECTION)

6. Anwar Ali Sadiq, [1st Year (F.E.A.)],  
Islamia College, Peshawar,  
N.-W. F. Province.  
—*Conway Stewart Fountainpen of  
Rs. 14.*
1. Srimati V. Annapurnamma,  
S.S.L.C. Class,  
Board High School, Gunupur,  
Guntur, Madras.  
—*Scholarship of Rs. 5 per month  
for 6 months.*

2. Jai Ramji, (Class X),  
Dumka Zilla School, Dumka, B. & O.  
—*Scholarship of Rs. 5 per month  
for 6 months.*
3. Miss Santilata Devi, (Class VII-B),  
Beltala Girls' High School, Calcutta.  
—*"Dwarkan's Harmonium" (Rs. 25).*
4. Dawood Haji Shakoor,  
Matriculation Class,  
C. A. G. School, Calcutta,  
—*AB. Junior Medal.*
5. Saifuddin Ahmed, (Class X),  
Nowgong Govt. High School,  
Nowgong, Assam.  
—*Hollywood Camera (Rs. 11).*
6. L. S. Edwards, (Class VIII),  
Govt. English High School,  
Maymo, Burma.  
—*Children's Shakespeare (Rs. 10).*
7. Nripendranath Dev Raj, (Class VIII),  
Palsia R. D. H. E. School,  
Nikrail, Mymensingh, Bengal.  
—*"Modern Encyclopedia for Children"*  
(Rs. 5/10).
8. Miss Rachel Levy, (Class VI),  
Jewish Girls' School, Calcutta.  
—*"Modern Encyclopedia for Children"*  
(Rs. 5/10).
9. Syed Ziaul Hasan, (Class X),  
Keen Govt. High School,  
Dera Ismail Khan,  
N.-W. F. Province.  
—*Conway Stewart Fountainpen*  
(Rs. 3/9).
10. Devapria Chatterji, (Class IX),  
K. N. College School, Berhampur,  
Murshidabad, Bengal.  
—*Conway Stewart Fountainpen*  
(Rs. 3/9).
11. Ganesh Chandra Pande, (Class X),  
Government High School,  
Nani Tal, U. P.  
—*Conway Stewart Fountainpen*  
(Rs. 3/9).
12. Hemendra Nath Sen,  
Matriculation Class, Bankura Zilla  
School, Bankura, Bengal.  
—*"By Conduct and Courage"*  
(Rs. 2/10).
13. Prart Beg, (Class VIII-A),  
Midnapur Collegiate School,  
Midnapur, Bengal.  
—*"The Diamond Fair Book"*  
(Rs. 2/10).
14. Miss K. Vijayam Samuel, (Form IV),  
A. B. M. High School, Ongole, Madras.  
—*"The Big Book for Girls"*  
(Rs. 1/14).
15. K. M. Aiapa, (Class VII),  
St. Chrysostom's H. E. School, Calcutta.  
—*"The Big Book of Aeroplanes"*  
(Rs. 1/14).
16. Bala Sahai Saks, (Class IX),  
Raja High School, Sitapur, U. P.  
—*"The Big Book of Railways"*  
(Rs. 1/14).
17. Ram Gopal Luthra, (Class IX),  
Govt. High School, Khushab, Punjab.  
—*"Steady, Boys Steady"*  
(Rs. 1/8).

## ESSAY & STORY COMPETITION RESULTS

### (COLLEGE SECTION)

1. Jitendra Chandra Mojumdar,  
(IV year), Patna College, Patna,  
for Essay on " Sita "  
(October, 1933 Competition).  
—*Wrist Watch*.  
(For Essay Competition of January, 1934)
2. Sudhansu Kumar Dutt, (3rd Year Arts),  
St. Paul's College, Calcutta,  
—*Scholarship of Rs. 7 per month  
for 6 months.*
3. Ganga Narain Sharma,  
(2nd Year Com.),  
Jaswant College, Jodhpur.  
—*" Brilliant " Camera* (Rs. 29).
4. R. Gundappa, Junior B.A.,  
Maharaja's College, Mysore.  
—*" Outline of History "* (Rs. 10)
5. I. Goss, (1st Year, I.Sc.),  
St. Xavier's College, Calcutta.  
—*" Outline of Great Books "* (Rs. 10).
2. Jagadish Kumar Chandra, (Class IX),  
Town School, Midnapur.  
—*Conway Stewart Fountainpen*  
(Rs. 3/9).
3. Bashir-ud-Din, (Class X),  
Keen Govt. High School, D. I. Khan,  
N.-W. F. Province.  
—*" The Art and Craft of Writing "*  
(Rs. 3/7).
4. M. V. Tatke, (Class IX),  
Madhav Collegiate School,  
Ujjain, Gwalior.  
—*" Common Thoughts on Serious  
Subjects "* (Rs. 1/8).

### (NON-STUDENTS)

1. P. K. Roy, B.Sc., (Hons.),  
P. 26, Manicktolla Spur, Calcutta.  
(Rs. 25).
2. S. V. A. Narain, B.A.,  
Ajmere,—(Rs. 15).
3. Mrs. J. Banerjee,  
30, Beniapuker Lane, Calcutta.  
—(Rs. 5).
1. Vidya Prasad Srivasta, (Class X-B),  
Govt. High School, Basti, U. P.  
—*Conway Stewart Fountainpen*  
(Rs. 6).
4. Woopendra Nath Chatterjee, B.A.B.T.,  
B. K. Institution, Khulna,  
(Rs. 3).

# THE STUDENT WORLD

## BENARES

Professor Macchoirs of the University of Naples has arrived here on January 4 and is staying at the Hindu University. He delivered special lectures on the history of Greek Mysticism, monistic currents in philosophy and renaissance. He would stay at the University for some time as he has been appointed a visiting professor.

## BOMBAY

The proposal for the establishment of the Indian Science Academy was the main theme of Dr. Maghnad Saha's presidential address at the Indian Science congress held recently. Dr. Saha held that world peace would depend on a scientific handling, of economic and political problems. Dr. Saha said that, India must look to the proper organization of her scientific talents. He welcomed the new policy of the Agricultural Research Council in using non-official scientific talents and urged full co-operation between the Government and the Scientific workers.

## CALCUTTA

The grave and serious responsibilities that lie before Indian youths in the regeneration of their country were emphasised by Dr. W. S. Urqhart in the course of a remarkable address on January 29 to the students of the National Medical Institute. Dr. S. M. Das presided.

Mr. G. Montagu Harris, O.B.E., M.A., Bar-at-Law, Vice-President of the International Union of Local authorities, who has been appointed a special University Reader of the Calcutta University, delivered an interesting lecture in the Ashutosh Hall, the subject of his lecture being "Organisation of Local Government in the Capital cities of the world".

Nineteen Public School boys, representing twelve institutions including Eton



MISS BINAPANI MUKHERJEE,  
*aged 10 only, who charmed the audience  
with her extraordinary musical feats in  
the last Allahabad Music Conference.*

and Harrow, arrived in Calcutta from Hyderabad. They are touring the important cities of India. The tour, it is understood, has been undertaken with the object of seeing the natural and architectural beauties of India and to learn the history of the country.

Dr. Miss Ganga Agarwal secured a brilliant pass in the last M.B. examination of the Calcutta University. She is the first Marwari Lady to obtain a degree in medicine.

### DACCA

Mr. G. H. Langley, Vice-Chancellor. Dacca University has been unanimously selected as President of the ensuing All-India Inter-University Conference, to be held in Delhi on the 6th, 7th and 8th March, 1934. His Excellency the Viceroy will formally open the conference.

Prof. Bowley of the London School of Economics who came here in connection with the Economic Survey of India delivered an illuminating lecture on "The place of Statistics in Economics" before the members of the Economic Association of the Dacca University.

### LONDON

Dr. Cyril Norwood, who is leaving Harrow to become the President of St. John's College, Oxford, is the first headmaster in the history of the school who has never birched a boy. He said "I have never birched a boy in my life and I regard such punishment as totally unnecessary".

He also remarked "There is to-day a great deal less punishment than was 30 years ago; boys to-day respond more by keeping discipline themselves."

In his opinion, the education given to the boys and girls in secondary schools in England is incomplete, being merely the foundations of an advanced education at the Universities. The change he envisaged was a five year's course which will be complete in itself and which will start at about 11 years of age in the secondary school.



HABIBUL HAQ,

son of Mr. Azizul Haq, Superintendent of Police, Burdwan, is the first Indian to be appointed to the Bengal Piolet Service.

### LUCKNOW

An emergent meeting of the Lucknow University Union on January 22 decided to set up a board of nineteen members including the Vice-Chancellor to organise relief work among Bihar Earthquake sufferers.

## MADRAS

Under the auspices of the Pachayappa's College Union, Pandit J. C. Chatterjee of the Indian Academy, America, delivered an interesting lecture on "India and America". Pandit Chatterjee said that although they heard a good deal about the materialism of the Americans, they were also an idealistic people,—not in the strict philosophic sense but in the sense that they appreciated things of the mind and spirit just as well as things of the visible physical nature.

## NEW YORK

The Director of the New History Society of New York, in a communication to the press, announces that its fourth Instructional Competition would be to the youth of Asia.

The New History Society, the aim of which is the establishment of international co-operation and understanding between the peoples of the East and the West, intends to officially announce in July in 1934 the following prizes:

First Prize—300 Dollars, Second Prize—200 Dollars, Third Prize—100 Dollars to the entire youth of Asia—male and female, up to the age of thirty, for the three best essays of not more than 2000 words on the subject:—

"How can youth contribute to the realization of a Universal religion".

This will be the fourth competition organised by the New History Society

The first was offered to the students of the Universities of the United States of America. The second competition was offered to the youths of Europe while at present the New History Society is offering similar prize to the students of the University and Schools of South and Central America, the West Indies and adjacent lands on the subject:—

"How can the youth of the Universities and schools contribute to the reconstruction of Human Commonwealth."



BEGUM SHAHZADI BATHUL, B.A.,

*of the Aga Khan's family is the first Persian Mahomedan lady to graduate from the Bombay University. She is now attending her LL.B Class at Poona.*

# SPORTS

## **Punjab University**

In ideal weather and before a crowd numbering more than 2,000, including H. E. the Governor of the Punjab, the 39th Annual Punjab University Sports were concluded on January 27. The standard in all events was fairly high and one All-India and one provincial record were lowered. Abdul Shafi Khan, a first year student of Foreman Christian College, Lahore, improved his All-India record in the pole vault, clearing 11 feet 1-6/8 inches in convincing style and Mehr Chand, Government College, Lahore, holder of the All-India record in the hop, step and jump, broke the provincial record in throwing the javelin, his distance being 168 feet 11½ inches. Government College, Lahore, was declared the champion college, and was awarded the Kapurthala Cup. His Excellency distributed the prizes.

## **Calcutta University Cycle Race**

The annual inter-collegiate 16 miles cross-country cycle race was held recently. In an exciting finish, S. Roy of St Xavier's finished first in 51 mins. 46 secs. being very closely followed by Prosanta Chatterjee of Vidyasagar College who was just 3 secs. behind. Sundari Mohan Mitra of the same college secured third place, in 51 mins. 55 secs.

The Rai Sahib Ananga Mohan Mukherjee memorial shield was won this year by Vidyasagar College, St. Xavier's losing it after retaining it for four consecutive years. Certificates of Honour were presented by Mr. S. N. Banerjee, Bar.-at-Law, who presided.

## **Indian Institute of Physical Culture**

With the idea of placing professional boxing in India on organised lines Mr. A. Razzak returned to India last year after taking five year's training in boxing. Mr. Razzak is a member of the British Boxing Board of Control. He entertains the hope of forming an Indian Boxing Board of Control on the same line of B.B.B. of C. Mr. Razzak has opened his well-equipped gymnasium at 22, Ram Ratan Bose Lane and is training young men there.

## **Madras Tennis**

The final of mixed doubles between Miss Leela Row and Krishnaswamy and Mrs. Sastri and Rachappa though ended in two straight sets was productive of some of the finest strokes witnessed so far. Miss Row after a shaky start steadied up and was conspicuous with her judicious lobbing and cross court drives.

## **A Red-letter day in Indian Cricket**

January 12 will be remembered by all as a red-letter day in the history of Indian Cricket. The M.C.C. Team captained by Mr. D. R. Jardine has been defeated by the strong team captained by the Maharaj Kumar of Vizianagram by 14 runs. A narrow margin—but the victory well deserved, none the less. It is the first time an English team sent out officially by the M.C.C. has been defeated in India, and the Vizianagram xi deserve to be congratulated on the achievement.

The M.C.C. defeated the Madras Presidency by an innings and 352 runs—their biggest victory of the tour. This is not all that will keep the match a pleasant



memory for the tourists. They scored 603 runs against a Presidency team that included Gopalan, a Test bowler.

This was not only their highest score on the tour; it was also the highest ever made in a first class match in Madras. Included in the Presidency team were three men who have played for country teams at Home, C. P. Johnstone, H. P. Ward and Capt. F. G. Rogers.

### **World's Greatest Batsman Captains**

With Don Bradman acting as Vice-

captain of the Australian XI which will shortly be sailing for England, Cricket fans are wondering if he will repeat the amazing performances of his visit or whether he will reveal his less brilliant self as he did last year. Certainly this season has shown that he is back in his best form with an average of close on 100. His record to date set out in tabular form is sufficiently spectacular to earn for him the title of the World's greatest batsman, perhaps even of all time.

## **SCOUT'S CORNER**

### **THE CAMP AT PACHIMARHI**

*By Miss F. K. D. NARIMAN.*

The Training Camp for the Cub Course was held at Pachmarhi on the 25th November, 1933 under the supervision of Mr. J. S. Wilson of Gilwell Park. We were all very eagerly looking forward to our participation in it and it was with great hopes that we took train to Pipariya whence we had to proceed to Pachmarhi by bus. Our Camp began at four in the afternoon. The natural beauty of the place added more to our enthusiasm.

Mr. Wilson the Camp Chief, was much pleased to know that the women-folk of India were represented in the Camp at least by two ladies from Bombay. We were certainly something of rarity but this was due, I suppose, not because other ladies were reluctant to join the Camp but because they did not know that there ever would be a Training Camp at Pachmarhi to which they would be welcome members.

We were shown every kind of hospitality by the gentlemen members of the

Camp. The Chief was very kind to us and took much trouble to make our stay comfortable. We were divided into groups and our "six" consisted of nine members, two ladies and seven gentlemen. It was very cold up there but the crispness of the weather made us all alert and active. We, ladies, were given a separate tent to sleep in at night.

We had a very happy time at Pachmarhi; instructive and impressive camp lessons from our Chief with occasional jaunts round about the country, finished off every day by that very pleasant item of the programme—the Camp-fire.

The period of five days passed like five minutes and we were infinitely sorry to part from our brethren, everyone of whom from the Chief downwards, was absolutely the last word in courtesy and hospitality. Our qualms before we started for the Camp were unjustified; even the little difficulty of we two ladies sleeping alone in a separate tent was surmounted by the

very kind help rendered by the Khan-sama's wife who gave us her company every-night.



*Scout's Meeting  
J. H. K. G. G. G.  
Bombay 17-1-1923*

The Camp was a thorough success and we enjoyed every minute of it. Thanks to our Chief who with his reassuring

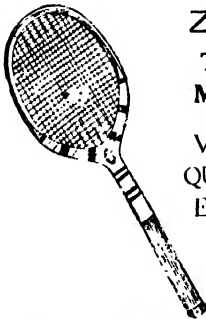
countenance would put heart and spirit into us, thanks also to our Provincial Secretary due to whose able guidance and help we were able to form members of the Camp.



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*the Chief Scout.*

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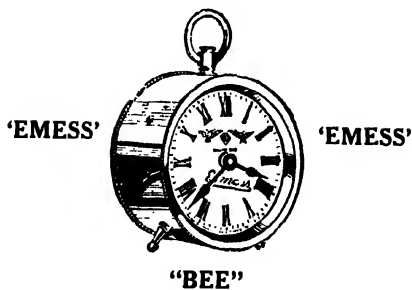
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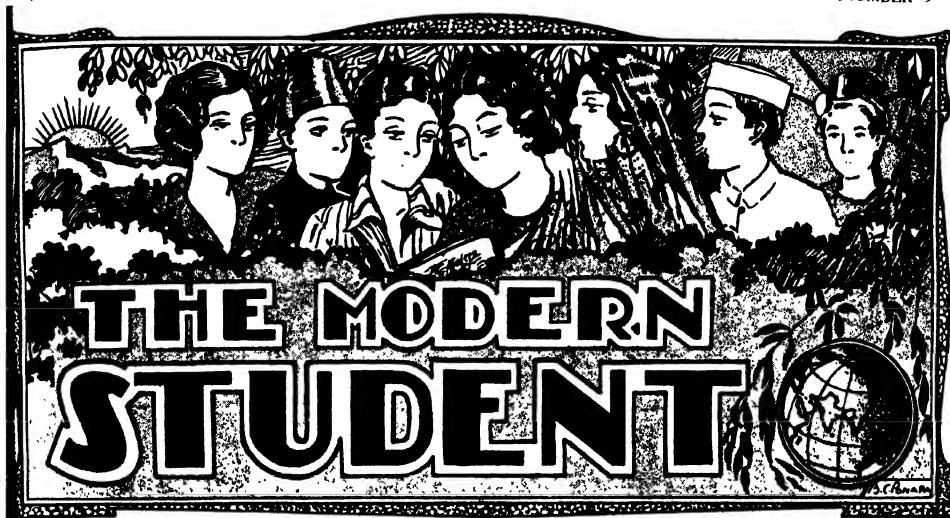
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# THE MODERN STUDENT

MARCH, 1934

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MANAGER

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# THE MODERN STUDENT

AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF EDUCATION  
AND THE INTERESTS OF THE YOUTH

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VOLUME II

MARCH, 1934

NUMBER 3

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## OUR EDUCATIONAL SERVICE

Within the last six months we have received ~~more than 1,200~~ messages from Chancellors and Vice-Chancellors of Universities, Principals and Professors of Colleges, Head Masters, Head Mistresses and Teachers of schools, and from other eminent educationists, and social and political leaders throughout India and Burma. The Press in India, both Indian and Anglo-Indian have expressed their valuable opinions on our humble endeavour in the cause of the education of the youth. We take this opportunity to express our sincere gratitude for the warm welcome and kind patronage extended to us from all sides. We are particularly thankful to the educational authorities of the various Provinces and States of India and Burma, in introducing this journal in their educational institutions.

Valuable, indeed, are the thousands of letters that we have received from students all over India. It is a matter of no small pride to us that the student community of India have realised within so short a period the ideal for which *The Modern Student* exists. Our only ambition is to help them and to champion their cause.

"The AB. Educational Service" which

is the special feature of this journal is a new and practical method to place before the youth of this great land some of the everyday problems of life so as to enable him to think of the ways and means of solving them.

To-day we see in India a universal awakening of the youth. We are on the threshold of a new era. The spirit of the age can no longer brook the tyranny of the past and shows restlessness and impatience. We see a peculiar fermentation and excitement on all sides. The mass of the population remains uneducated and cannot tell whence comes the new spirit that moves on the face of the waters. But the spirit breathes and all men hear the sound thereof and are stirred by its breath.

The education of those who pass through our schools and colleges do not end in the class-room and of the illiterate millions it begins in the village, in the town, in factories, on railways and even on public thoroughfares. The youth of to-day is himself a student and a teacher of the dumb millions. Truth or error must circulate like the currency through the multitudes. Therefore, it cannot be a matter of indifference what lessons we

ether waves covered a distance of four miles.

In 1902, Marconi made a journey to St. John's Newfoundland, and there erected an aerial with immense kites, ready to receive messages from the great tower at Poldhu in Cornwall. The pre-arranged signal was unmistakably heard. And Marconi's dream had come true. He proved that wireless could span the broad Atlantic. The whole world was thrilled by this invention.

The value of Marconi's invention is enormous. It enables ships to be in constant touch with each other and with their home parts. It has thus saved the lives of many in the mid ocean.

Messages could now be flashed across sea and land without the necessity of first laying expensive cables. The ocean newspaper could be published on Atlantic liners. No matter where we are, whether in the ship or in the forest, we could know what is taking place in the other parts of the world.

Wireless has not only saved the lives of millions, but it has also brought criminals to justice. In 1910, a notorious fugitive was speeding across the Atlantic in a liner. He had cleverly deluded all attempts to ensnare him. It was Marconi's invention that made it possible to arrest him. The criminal himself, when he learnt how he was caught exclaimed "what a wonderful thing it is".

But the one great drawback to wireless communication at the present time is the lack of privacy. With the telephone there is a reasonable assurance that the only person listening is the one intended to hear, but any one with a good wireless set can pick up wireless messages with-

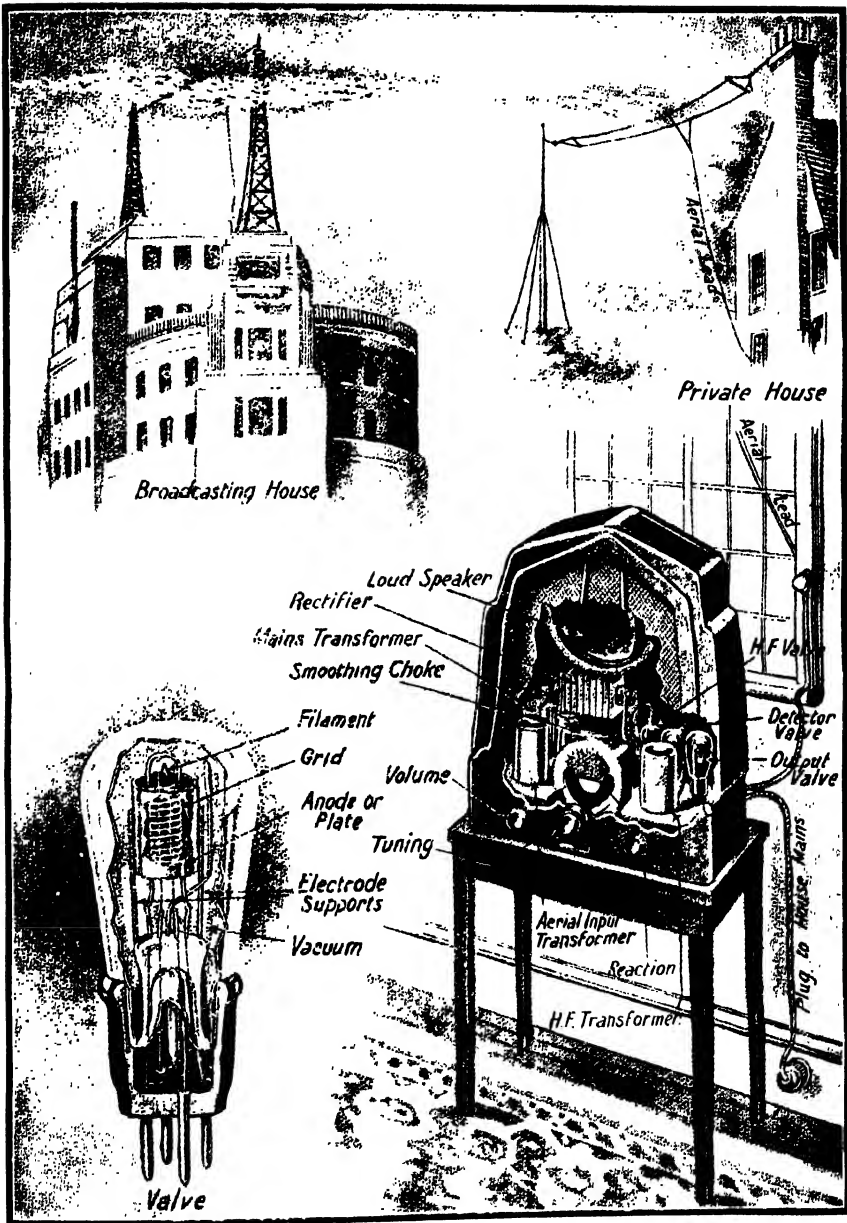
out much difficulty whether intended for his ears or not. Even this drawback is now being overcome to some extent by the use of an ingenious mechanism known as "Scrambling Machine", which



SENATOR MARCONI IN 1896.

thoroughly jumbles up messages spoken into the wireless telephone, before they are transmitted into space, so that anybody listening in hears only a hopeless jingle of sounds, but the person for whom the message is intended, has a machine precisely similar to the speaker's which changes the sounds back into their original form, and therefore, hears the message exactly as it is spoken. Before long let us hope that this brilliant inventor will perfect his new "beam" system which enable private conversations to be carried on between people at opposite ends of the earth.

Wireless is yet in its infancy. The inventor is still a young man. We can expect many more wonders from this great scientist. It is possible that the



ELECTRIFIED WAVES OF SOUND IS TRANSMITTED FROM THE BROADCASTING HOUSE TO THE PRIVATE SETS.

coming age may be known as "The Age of Marconi", and that his inventions might have far reaching effects even on the life of future generations.

Wireless has linked up the distant parts. It has conquered time, space and isolation. It is not an exaggeration to say that there are wireless stations now broadcasting from all the principal cities in the world, and the total number of listeners must amount to hundreds of millions. Never in the history of mankind has a new invention so rapidly become available to the world in general.

Even the wireless telephone is perhaps eclipsed by the transmission of pictures by wireless. Until quite recently if an event of great importance happened in America, people in England could be able to read about it in the papers next morning and see pictures a week later. But now through the method of sending pictures by wireless, the papers can receive pictures just as quickly as they can receive messages and illustrations. Pictures received by wireless, although quite easily recognisable, are not yet equal to direct photographs. This new marvel has not yet reached India. We

may hope that in the near future we will be able to see this wonder of wonders also.



MARCONI RECEIVED THE NOBEL PRIZE FOR PHYSICS IN 1909.

Just as the steam engine wrought far reaching changes in the fabric of civilization, so Marconi's invention—wireless will help more than anything else to foster international peace and happiness.

## EDUCATION AND UNEMPLOYMENT

By NIRANKAR PRASAD, B.A.

Unemployment is a national misfortune; but it is also a national opportunity. The Gold Standard may fail, but Man Standard will always prevail. Hence it is the duty of the nation to harness into constructive channel the energies now lying

useless, of the great mass of Unemployed youth in the country. Some ameliorative work should be chalked out.

Idle brain is the devil's workshop. An adequate 'employment' of time is absolutely essential for a young unemployed.

He should never be without an engagement or business agreeing with his capability and energy and opportune to the occasion. Among the fundamental causes of Unemployment in India the most important is the disintegration of the old economic and social order brought about by the impact of the industrial revolution from the West; and the political trouble is due to these economic causes. We do not and will not live by talk of new and changing constitutions but by bread and bread only. The national leaders are too busy with political programmes. The Government which can make a real and determined effort to grapple with this vast problem, is passing through financial stringency. An increase of foreign trade and re-equipment of industry so as to make it more productive are indispensable parts of any sound policy for the prevention of unemployment which wastes and destroys men, body and soul. Being poor in capital we can labour which may be turned into the capital of the country. It is the mobilisation of these energies that we aim at. Either we should kill unemployment or it will kill us.

The solution of this problem needs an organising stage followed by the working stage. We must welcome the agricultural scheme of the U. P. Government outlined and constructed with the avowed object of giving at least some relief to the middle-class Unemployed. To those not interested in this Laundry business, Florist shops, Restaurants, Poultry, Dairy farms and Bakeries, etc., etc., are most suitable and enough lucrative. Some voluntary organizations should be set up to finance the Employment besides Insurance companies which should be ready to help them, and an Unemployment

Insurance Fund to be started and organized by the Government.

The business is not still without extraordinary results. Henry Ford the Automobile king was an ordinary clerk up to the age of 40; Pt. Thakar Datt the Proprietor of the world known Amritdhara had to sell his wife's bangles to make a start in life. Young men of to-day are self-centred. They think of things from the view-point of their pleasures only. The encouragement of home crafts in the rural areas as a means of providing occupations and maintaining morale are also among the proposals for alleviating unemployment.

Unemployment among the middle classes has been accentuated and the distress intensified in recent years. Ordinary avenues of employment have shrunk as a result of the unprecedented depression. The Government services, which our middle-classes used largely to look up to for employment, as well as the services under the Railways, quasi-public bodies like Trusts and Municipal Corporations have ceased to expand in scope on account of the deterioration of their respective revenue position. Further, a sort of disintegration has set in all classes particularly in the middle and the lower. The latter's too much mixing up in services, education and other capacities have enormously told upon the former. This sort of admixture can only be removed unless the middle class people are prepared to resort to what the lower class actually and naturally do, but in a more refined way. Further, the supply of educated middle class young men coming out of schools and colleges has continued to flow into the employment market and demand for their services has not shown any sign of expansion. But the dignity

of labour constitutes, the essence of the solution of unemployment, and the idea that "labour is the punishment for man's first disobedience" does not now hold good any more.

In this changed and changing world what the 'White Collars' are in America to-day the 'Educated Unemployed' are in India. The American Universities have well-organised bureaus and exchanges which act as a clearing house to place the students in various positions. They take individual interest in their offspring. Americans as others pride in their Alma Mater. Alma Mater means 'my mother' but Indian Universities are 'step-mothers'. (Excuse this digression.) The Restaurants, Stores, Presses and Printing houses there prefer College boys where they in most cases earn to their needs besides obtaining practical training. This beneficial environment, now needed, in which dignity of labour and practical opportunity exists, is badly absent in India. But the challenge of education is in the ability of the educated to modify its environment which in our country is the paralysing Himalayan weight of customs and traditions which, though once useful, have now outlived such usefulness. Education should no longer dwell in cloistered seclusion but must come down from the mountain heights of academic isolation into the valley of realities. The misinterpretation of the word 'Education', and the misconception of its aim, as it is found current in the minds of the educated must at once be banished. Universities should themselves provide post-Secondary Vocational courses on the successful completion of which Diplomas should be given.

The principal aim should be to reduce Unemployment rather than to provide

Unemployment benefits such as the Unemployment Benefit Plan of Europe. Out of the four principal types of unemployment which are cyclical, seasonal, technological and personal, seasonal unemployment would probably be reduced by Insurance. We have always to remember, however, that there is no standing army of the Unemployed. There is always some change going on in the personnel.

Something must be done to lessen the physical and psychological waste, and all sections of the Community should agree in giving support to any effort which would enable the Unemployed to keep themselves fit and efficient, and, if possible, while waiting for the change in the economic position to do some useful work.

Voluntary work, according to my personal experience, is essential. Work is to be divided into five heads:—

1. The development of occupational Centres offering an opportunity to do indoor work useful to themselves and to other families in need.
2. The establishment of physical training courses—a comparatively simple matter yet of immense importance as an antidote to the danger of prolonged unemployment.
3. The cultivation of allotments and waste-lands, and migration to and inhabitation in such parts of India of the country which are of trifling or no use at present.
4. The increase of public amenities.
5. The growth of educational activities besides the inculcation of some taste in Orchestral societies, choral singing, and schools of dramatic art, etc.

But Socialism can hardly solve the acute problem of unemployment which is so baffling.

The starvation army grows and mounts up in numbers and not in fortune. In America some enterprising professors have even started a University for those students who may be unable to find money for fees and other expenses. But in India which is the land of lost opportunities we can do better. Her still half undeveloped and unexploited industries promise entrepreneurship with material reward sufficient to compensate his troubles and risks. The elementary necessities and semi-luxuries of even so simple a people as ours will provide employment for many of our college boys and girls.

Lastly, the reduction of the present phenomenal incidence of Unemployment in the middle classes requires some bold and constructive efforts. It is the business of statesmanship to raise consumption to the level of production. But the Government considers its official functions limited to getting the Unemployed back to normal work; relief works are thought to be too expensive. Out of the two methods of fighting unemployment one is the 'frontal attack' which is for the State to find work for the Unemployed: this method is costly and likely only to achieve relatively trivial results. The other is the 'flanking movement' which is to seek to create the conditions in which trade and industry may prosper and employment may find itself. A State can go to war, which is

very good for the employment of all classes. Without going to war itself, it may profit by war between others; that is a war between Japan and China, especially if Russia joined in, would be excellent business say for British textiles, iron and steel or for Indian agricultural foodstuffs, and the opening of various offices. But such calculations are immoral and foolish.

The tragedy of unemployment is more in the 'moral agony' than in the 'material distress'. It is difficult for many busy people to realise the tragedy of a man's loss of self-respect when, month after month, he finds himself thrown on the scrap-heap, a victim of industrial depression. In some anger and irritation lead the fatal path of apathy, and there lies the danger of a man becoming not only *unemployed* but *unemployable*. Social clubs should be provided at some centres as the Prince of Wales has recently done in Glasgow. If social service for the Unemployed cannot solve the question of paid unemployment, it is performing a most valuable task in alleviating the mental distress of unemployment, just as home work keeps the females busy.

Rousseau well remarks, "To live is not merely to breathe, it is to act; it is to make use of our organs, functions, and faculties. This alone gives us the consciousness of existence."

---

*Read our HOLIDAY SPECIAL NUMBER. Available only to subscribers.*

---



## PRINCESS MARY KAMLA RAJ SCINDHIA OF GWALIOR

THE ONLY SISTER OF H. H. THE MAHARAJA GEORGE JAYAJI RAO, SCINDHIA



Scenes of great splendour and beauty marked the wedding of the Princess to Raje Saheb Meherban Shrimant Vijaysinh Rao, Raja of Akalkot, a descendent of the great Shivaji.

Princess Mary Kamla Raj was born on the 14th November, 1914. She received military training like an ordinary sepoy in regular troops along with her brother the Maharaja and is a fine rider and a good shot—having shot a number of tigers. She passed the matriculation of the Women's University of Poona with distinction in music and received prizes in Simla and Bombay Art Exhibitions. In the year 1928 she won a gold medal in the Madhav Elocution Competition. She has inherited the fine sportsmanlike qualities of her father and the sterling womanly qualities of her illustrious mother, Her Highness Gujra Raj the Junior Maharani of Gwalior.

## HER HIGHNESS LAKSHMI BAI

### THE FIRST PRINCESS OF TRAVANCORE.

On the 25th of January, amidst scenes of great splendour and pomp, the marriage of Her Highness with Mr. Godavarma Thampuram of Poonjar, was solemnised. In the recent history of Travancore this was the first occasion on which a Travancore Princess by birth and not by adoption, was married. She is the sister of His Highness the present Maharaja and the daughter of H. H. the Junior Maharani. The Senior and Junior Maharanis of Travancore are adopted sisters. The Royal family of Travancore follows the ancient *Marumakathayam* or female law of inheritance. As such succession to the throne always goes to the sister's children and not to the sons and daughters of the Maharaja.

Her Highness the First Princess was born on 17th September, 1916. A princess of great charm and beauty, she has inherited most of the outstanding qualities of her talented mother the famous Sethu Parvathi Bai the Junior Maharani. She has travelled extensively in India and visited England and Europe twice with her mother in 1931 and 1933. It is a matter of no small pride to the people of Travancore that they have in her a Princess of high accomplishments worthy of the traditions of that Royal family.



# THE IDEAL WOMAN

*By* MRS. S. W. ILANGAKOON.

“ What does our country need,—not armies standing  
With forces mustered, ready for the fight;  
Not constitutions strong, reforms amazing,  
And iron wills hard fighting for our right;  
Not haughty men, with glutted purses trying  
To purchase souls, and keep the power of place;  
Not fashion's dolls with one another vying  
For palms of beauty, elegance and grace,—  
But we want women, strong of soul yet lowly  
With that rare greatness born of nobleness,  
Women, whose lives are pure, and clean and holy  
The women whom, our land and brethren bless,  
Brave, earnest women, helpful to each other  
With *finest scorn* for all things low and mean,  
Women who hold the name of wife and mother  
Far nobler than the title of a queen.  
For these are they who mould our men of story,  
These mothers of times shorn of grace and youth,  
Who worn and weary ask no greater glory  
Than making some young soul the home of Truth;  
Who sow in hearts all fallow for the sowing  
The seeds of virtue and of scorn for sin,  
And patient watch the beauteous harvest growing  
And weed out tares which other hands cast in;  
Women who do not hold the gift of beauty  
As some rare treasure to be bought and sold,  
But guard it as a precious aid to duty,  
The outer framing of the inner gold;  
Women who steadfastly our land defending  
Bid Flattery's voice go by, and give no heed  
While their pure prayers like incense are ascending  
These are our Country's pride, our India's need !”

---

# HOW SCIENCE IS PROGRESSING

By DR. N. R. TAWDE, B.A., M.Sc., (Bom.), Ph.D. (Lond.), A.Inst.P. (Lond.).

Nature has conferred innumerable benefits upon mankind. It supplies us with food to satisfy our hunger, with water to quench our thirst and with various other elements which are so essential to meet our elementary needs. The world is ever progressing and the credit of that is no less due to ingenuity of human brain than to manual skill. When we compare our own life with that of our ancestors, we cannot but realize the rapid strides by which the present civilization has been brought about. With the elementary laws of nature as the basis of our science, successive generations have brought in new details to fit into the structure and with the help of these we are exploiting the nature in all possible ways towards our own material happiness and well-being.

The essence of progress is thirst for new knowledge. This thirst is the outcome of our own desire to minimise our labours and worries in all possible ways—in other words—, to satisfy our needs. That is why, we aptly call necessity as the mother of invention. The nineteenth and twentieth century are marked by rapid progress in scientific knowledge. In fact, all our present activities are controlled by scientific applications in one form or the other. These applications do not remain static. They are dynamic. They undergo changes as a result of new investigations and research. What we may have considered as final improvement last year may prove to be an old model to-day. We shall see how far and in what way the science of to-day is developing and in

what different spheres we are invoking its aid.

Research activity has generally increased all over the world, during the past



DR. N. R. TAWDE.

three decades. Among the countries that have contributed most, mention must be made prominently of U. S. A., England, Germany and Japan. We may record here some of the outstanding achievements and interesting items of these days.

In America, at Michigan a device for sorting out food efficiently by reflected light has been perfected. It bids fair to

come soon into regular commercial practice. This device has particularly become feasible as it is found that quality or maturity depends on colour. There, at Lowell in Michigan, a bean elevator sorts out white pea-nuts by means of photo-electric tube. This latter utilizes the light to cause varying currents in an electrical circuit in which mechanical action of electro-magnet picks the desired food. This elevator sorts out in this way, pea-nuts, coffee, Almonds and other objects in which colour is the determining factor. Such colour differences as are not discernible to human eye can be made out by this elevator with great precision. Each machine can do as much work as six girls hand-picking beans. Similar device can be used for picking buttons in button factories or sorting out other coloured objects.

A new electric lamp of sodium vapour has lately been used for revealing the details of colourless objects. It is produced by the General Electric of America and is markedly better than incandescent tungsten lamp for this purpose as the brightness contrast is much enhanced by it. It has also been proved that the retinal impression conveyed by it, is much quicker than our ordinary lamp.

The General Electric Company of England has produced a novel and interesting lamp called Osira. Consuming energy at the rate of 400 watts, its efficiency is more than double that for ordinary gas-filled lamp. It can be used for lighting arterial and country roads. In this respect, it is much helpful to motorists - the blues, green and yellows appearing as in daylight. The colour deficiency is considerably improved by this. About a mile off Watford Road, Wembley is lit by such lamps.

A substance which will revolutionise laundry trade has been evolved in America by the Mellon Institute of Pittsburgh during the course of industrial research. It is a chemical termed 'Calgon' which is a special form of sodium metaphosphate. Dissolving soaps in the washer, it is neither harmful to materials nor injurious to colours. It promises to become a valuable commercial product in near future.

graph is accompanied by more uses than

one and has already found applications in unexpected fields. The scientific study of psychic phenomena had not been seriously taken up hitherto by physicists. It seems, by infra-red rays, it may now be possible to photograph an apparently

## THE HONEY PRODUCING TREE.



Honey comes out when a leaf or branch of this tree is broken: Its flower is also sweet as honey. Botanists are trying to multiply the growth of this tree.

invisible scene. Dr. Osty in Paris and Harry Price in London have undertaken investigations in this field and the phenomena such as the trance-state of tele-dynamist, the direct voice and materialisation (ectoplasm) may now be amenable to delicate instruments. Further experiments in this sphere promise to be very interesting.

Readers might lately have come across in news columns, yet another interesting application of infra-red photography. The U. S. A. liner 'Manhattan' has recently been fitted with a special 'look-out' camera intended for use in hazy or foggy weather. The camera utilizes an infra-red sensitive film and infra-red filter. It has been installed with a view to ascertain whether or not infra-red photography can give increased fog penetration. From the photographs taken it has been clearly established that atmospheric

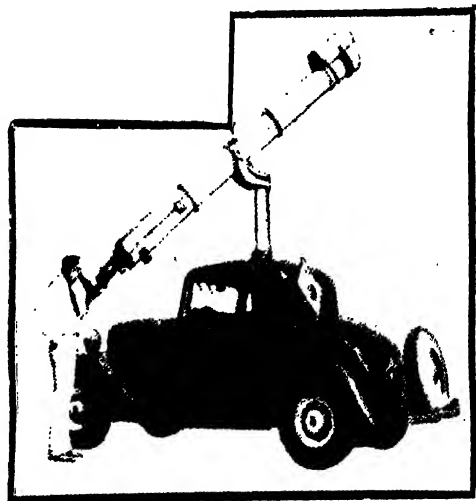
haze is often not recorded on infra-red sensitive materials. Consequently the camera in question appears to be of considerable value to navigators, as, by its aid unfortunate accidents due to foggy weather conditions on sea may be avoided.

Temperatures approaching absolute zero (i.e. 273 degrees centigrade below the temperature of ice) which were considered to be only theoretically possible appear now to be almost within reach of experimental scientists. The Dutch physicists de Hass Wiersma and Kramers have reported having reached a temperature of 272.92 degrees below zero in their laboratories.

We do not know where all these researches will lead us; let us hope that by progressive investigations, scientists, one day, will solve the riddle of the universe.

### THE LARGEST MOVING TELESCOPE OF THE WORLD.

This telescope has been set up by a scientist in California on a motor car so as to observe the movements of the stars and planets. The car can ascend the mountains and the machine can be made to move in any way.



# HOW TO SPEND HOLIDAYS

*By* J. K. C. (London).

The Indian student is admittedly a clever individual and possesses a number of outstandingly good qualities; but he does not know how to spend his holidays. He is taught many great things, some useful but mostly spectacularly futile; but nobody takes the pains to initiate him into the art of making a good and useful holiday. The traditional Indian idea of education stops on the last day of the session when the teacher, or perhaps the Principal delivers the stereotyped and sterile harangue filled with empty sentiments and potted platitudes. Not one useful or really practicable idea is given, and the only object is to ask them to come back to the same college in the following year—if they pass so that they may have a further period of the wonderful training, and if they fail so that the distressed Alma Mater may have another chance to fit them for life.

Now, it should first be realised that holidays are just as important in the students' formative life as the hard days spent in listening to lectures or witnessing experiments. A bad holiday may vitiate the entire outlook of the student and a good one may increase his zest and stimulate his mind, besides refreshing and relaxing his body. The essence of a holiday is change. It must be a complete change—in environments and intellectual pursuits. After three or four months of Bankim Chandra's novels and Shakespeare's tragedies, India's rivers and Henry VIII's wives, Newton's laws and Raman effect, anybody would need a change. The idea should be to

take the mind of the student temporarily away from the daily curriculum to a wider appreciation of life. Book, birch and pedagogue are not the only instruments of education. The teacher who has not taken the slightest pains to instruct the students how to spend the holidays has no right to set them the holiday task of writing an essay on how they have spent them.

The usual way in which an Indian student spends his holidays is deplorable. If he remains in town he lazes about, hanging around streets and parks, drinking a lot more vile tea that thoroughly upsets his digestive system, smoking many more cheap cigarettes that completely ruins his throat and lungs, and visiting a large number of cinemas that simply knocks his wholesome and clean mind sideways. If he leaves town it is under parental instructions to pay a duty visit to some rich relations with undeveloped mind, indisciplined hours and enlarged spleen. Poor relations who might take better care of you, keep you better company and give you more wholesome and less indigestible food to eat are of course avoided. The net result of all this is, the student comes back to the college thoroughly faded, his body unrelaxed and his mind stale. That freshness and enthusiasm that should mark the return from holidays are not there.

I would therefore appeal to our schools and colleges to cultivate in the minds of their students the art of holidaying. There are hundreds of inexpensive yet useful methods of spending holidays.

Teachers should get up small parties of students according to their tastes and inclinations and take them out. The atmosphere must be made absolutely familiar and natural. In every province in India there are hundreds of places of scientific, historical or natural interests within easy reach of educational centres. In Calcutta, for instance, it is beautiful to go up the Hooghly; and down the river it presents an entirely different and fascinating aspect. A small river party need not be very expensive. The students can live on board the steamer for a week or more, and hold their discussions. You cannot imagine what a refreshing change it will be.

Conducted tours for students are slightly more expensive, but are of great for-



Students from China, England, America, Java and India at breakfast on a holiday trip. The author of this article is also in this group.

mative and educative value for those who can afford them. You come in contact

with new people, new customs, new environments, and your mind is opened out. Your outlook is broadened and your appreciation of life rendered keener. When



The holiday party under the famous Apple Tree where the falling of the apple first led Newton to expound his theory of gravitation.

you see how other provinces and people have tackled their problems, cultural, political, economic, you will instinctly apply the lessons to those of your own province or city. Incidentally all this would help to round off the edges of our incurable provincialism, which is fast assuming ugly shapes.

I wonder if many of you have tried to spend a holiday under canvas, all on your own. All that you have to do is to select a fine open camping ground, preferably not too far away from a town. You just pitch your tent (or build a small hut of thatch), do your own cooking and washing. It is glorious experience. The



cooking, washing, marketing is all done by turn. In the interval you do your own reading and working. Long strolls in the neighbourhood would disclose many new and interesting features of life. You must be a keen observer, and must mix and talk freely with everybody with whom you come into contact. If they are rustic villagers, I assure you, you can learn as much from them as you can teach them. The village singing and dancing would be surprisingly enchanting. Have you played village games with the real children of the villages? Try it and you will see what glorious recreation it is. Some of them, I can tell you will be a bit tough for your soft bones and skins. A holiday camp in the country has the greatest attraction of cheapness.

—carrying heavy iron things about in greasy shirt and a dripping half-pant. But you will learn how to work and its discipline. If your parents are lucky enough to own shops or little workshops you can ask your father or uncle to take you on as a temporary hand and pay you what just they think you are worth. It will be a training and a preparation. Some of you will be surprised to see what little money value your parents would place on you in the beginning.

Volunteering for charitable, social and educational work is yet another very fruitful and highly commendable method of spending holidays. There are free night schools for the lower classes, hospitals, dispensaries, orphanages, etc., where your little services would be very welcome



The Holiday Party getting ready their breakfast.



A Holiday under Canvas.

There is another very useful and educative form of spending a holiday—working for hire. It needs “guts” to use a rather expressive slang. Go out and seek work, any kind of work, especially manual work. In these days of unemployment I would not advise students to seek such work as might displace the regular labour force. Take service in a workshop, say as a helper to a mechanic. Boys! it will be a tremendous experience

and greatly appreciated. You will learn there how you can serve the less fortunate section of your brethren. You would be brought into direct contact with the problems of life facing a great section of the population. It will set you thinking in new directions, in terms of new social values.

I have described a few of the innumerable methods of spending holidays usefully.

# CAREERS FOR THE YOUTH

## 2. ADVERTISING.

While education is still in its infancy in India, the unemployment of the educated young men and women, has reached its high water mark. Everywhere everyone is preaching and writing about new ways and methods. New schemes, new theories and new experiments are put forward.

The one important truth that the youth of to-day has to realize is that his future does not so much depend upon what others give to him as in his own hands.

If he wants to be employed he has to find it out. Let him once for all abandon the idea of a clerical job in a Commercial Firm or in a Government Office. The world of to-day offers splendid opportunities for hard working youths with grit and initiative.

Perhaps, most of the readers of this magazine may be surprised if I were to say that *Advertising* is a field that offers great opportunities to our educated young men and women. In India, many have not realised the important role advertisement plays in business. It is a most lucrative business and an honourable profession. The average Indian businessman—especially manufacturer—has no knowledge of Advertising and *he does not believe in it*. He goes on producing, without ever caring to let the public know about it and consequently without creating a market for his commodities. The result is that as soon as his initial capital is over, he closes down his business and blames the lack of support of his countrymen and foreign competition.

In the manufacturing countries of the West often the manufacturer first advertises and creates a market for his commodities, even before he begins production. But, here, he does not care to make it known to anyone; he leaves it to the patriotism, provincialism, and communalism of the purchaser to patronise his goods. The only kinds of advertisements that are popular here are the Newspaper Advertisements and distribution of pamphlets. Even in these the advertiser does not get any tangible results. Why so? He is absolutely indifferent as to what he writes in his advertisement. The result is obvious. Newspaper advertisements are not read. Pamphlets are discarded in the public streets.

It should be understood at the outset that in advertising it is not enough to write or draw well in order to sell a product, but that words and pictures must be instinct with persuasiveness that make people buy. To be a successful advertising man one should be able to analyse human nature.

The educated young men and women of to-day have splendid opportunities in this profession. But, in this as in all other careers they have to begin from the lowest of the ladder. A young man desiring to enter this line should have some experience or at least some knowledge of door-to-door selling. Unfortunately, there is a mistaken idea among many that canvassing for sales is not an honourable profession. This is more due to the fact that there are many undesirable persons

in this particular line. It is for the modern youth to purify this as well as other walks of life.

Any way, it would be useless to minimise the difficulties of these jobs. Door-to-door selling may be heart-breaking. But that is a very valuable experience which will reach the youth who aspires to become an advertising man, how to develop the art and power of selling. It is the fundamental basis of advertising technique. Unfortunately, we have not schools or classes in India, where instructions on this subject are imparted.

It would indeed be a great service to Indian business and to our youths, if some evening schools are started in important cities to give instructions in the art of selling and advertising. Every city in India is flooded with innumerable "canvassers" who are worse than "beggars". I have once heard an Insurance Agent telling a prospective client, who was a shrewd businessman that his Company pays him a commission of 90% on the first year's premium and 50% on the second year's and 10% thereafter. And when asked about the expense ratio of his Company, the poor agent could not understand it, but appealed saying "whatever that be, there is nothing to be afraid of as Mr..... is the Chairman of the Company".

In another case a salesman of a leading Book Company, went to a college to canvass orders from students. He told them so much about Sir Walter Scott's works that he booked a whole group of students for 15 copies of "*Scott's Emulsion*".

There are many more funny and interesting stories about the canvassers who are in the profession for want of any other.

Therefore, it is highly necessary to have some classes or schools where proper instructions on these matters could be given.

Undoubtedly, the most valuable part of training for an advertising career has to be provided by the youthful aspirant himself, through experience and observation of his fellow-men. He should try in every way he can to learn what people really want, why they want it, and how their wants can be supplied. A successful advertising man is usually one who feels with the crowd—and thinks with the first class businessmen. He is not a *Jakir*, who shuns human society, but a man who enjoys life and who sees opportunities while he is doing so.

The youngster, who desires to enter this profession, should first get in touch with a business firm or a newspaper office. It would be by far better, if he were to enter an advertising firm. Unfortunately, there are not very many advertising companies, where our young men could get a grounding in this business. But, he can approach other business firms. He should not expect a salary in the initial stages. He should start as an apprentice and prepare the various advertisements. Before long he will find that his labours pay him, for a good advertisement brings money to the firm and soon he will become an indispensable part of the organisation. There is no limit to the opportunities to a really capable and hard working youth in this profession. In America and in England an ordinary advertising man earns something between £2,000 to 3,000 a year, not to speak of the fabulous salaries of the topmost men in big advertising firms. When the youth gains some experience in small firms, he

can even do work for several others. Or he may branch out as an agent or consultant on his own.

Women should find advertising especially attractive, not only because the work is well paid and interesting, but also because it is free from sex discriminations and restrictions that hamper their progress in most other professions. In the case of a girl some knowledge as a counter-hand in a store will be helpful. But, in India, many girls are shy of these professions. Still they could succeed in this career, even without going for outdoor work. They can easily draw pictures that would be appealing to the public eye.

There is plenty of room in advertising for the right type of young man or woman. This profession is not over crowded. But it should be created and the many "duds" who are in it at present should be driven out. It may be difficult at the outset to oust them; but they will have to give place before very long to the educated youth of to-day.

One must first attempt copy-writing. The copy-writer has to grip the readers' attention every time and all the time.

In other words, he has to write the first chapter of an enthralling story. It is not an easy job, but the modern educated youth will be able to do it better than others.

To be a "layout-man" one has to be a copy-writer or artist. His work is to arrange the copy and the pictures and to see that the types are suitable and that the advertisement stands out well in the newspaper page. Experienced men in this line are very highly in need. Newspapers, and magazines always require the services of the man who has a good knowledge in this line. He could himself start his own business as a consultant and can receive enormous commission paid by newspapers, periodicals and business-firms.

Even without entering the advertising departments of business firms and newspapers the young man can, of course, start directly, by writing out advertisements for them and submitting them for approval and acceptance.

In any case, for young people who abandon "high brows" and are prepared to work really hard, there are many big opportunities in advertising.

## LIFE IN A BRITISH UNIVERSITY

*By A. K. MALIK, (Cambridge).*

To understand England and the English, one cannot afford to neglect her two principal seats of learning—Oxford and Cambridge. Two of the oldest universities in the world, hoary with time and tradition, the people have gradually adapted these institutions to the requirements of

the new times, and for centuries they have continued to produce men who have made England what it is to-day. If her industries supply her with the life-blood, her older universities give England her soul.

Oxford, though the older, contains a

smaller number within her walls. But roughly speaking, each of the two sisters has about five to six thousand members—including the Dons, tutors and undergraduates. The standard of life is unusually expensive, with the result that only the sons of the well-to-do middle classes, can afford the luxury of university training. Most of the students come from the so-called professional classes. The business classes have too much money to stand in need of giving a university education to their children. The aristocracy are contented with sending the scions of their families to the great Public Schools. Of course such a statement must be accepted with qualifications. Both Oxford and Cambridge contain a fair sprinkling of 'Sirs,' 'Honourables', and 'Lords.' It is these who give an aristocratic air to the atmosphere.

The academic year consists of three "terms" of about eight weeks each. The rest are vacations. It is during term-times, that the university towns are really instinct with life and activity. Demand becomes brisk, business receives a new stimulus. The rivers once again full of punts and boats. At night, the streets are crowded with undergraduates hurrying along to their rooms in their flowing gowns and quaint head-gears. Presently a stream of cars rush past you, perhaps it is some delinquents who must be in, before it strikes ten, or pay the penalty.

Indeed, the various disciplinary restrictions are perhaps the most striking feature of life in these universities. On the other hand, the hasty visitor to these places is only too likely to fail to notice them. Apparently the students enjoy a state of perfect freedom. They may work or play, according to their inclination do what they like, say what they like. At an evening

party in an undergraduate's rooms, one should be prepared to hear Einstein's latest theories criticised and torn to pieces—or expect to see another party of young men out doing each other, in moments of bucolic folly, by reciting the most obscene rhymers that one could ever hear in one's life.

On the whole, the restrictions are both effective and useful. Without a sanction of severe penalties, these several thousands of young bloods would be a difficult crowd to control. As it is, cases of rowdyism are surprisingly rare. The students are taught that it is possible to enjoy liberty without license, and that respect for certain definite rules is the essence of any civilised community.

And yet one who has lived within these walls sometimes cannot help feeling how childish and galling some of these restrictions can be. You must not smoke after dusk, you must not walk across the grass—unless you have the privilege to do so, you must not be seen outside the university area at any time. One cannot conceive such regulations being enforced in the 20th century anywhere else in the world.

A passion for sports and athletics is a very marked feature of the educational system, and a great, some would think, an excessive stress is laid on the efficacy of games in the formation of character, must one forget, that beside the class-room lecture there are scores of other agencies for the development of the young man's mind. There are clubs and societies, devoted to diverse pursuits, and be the undergraduate be interested in Fascism or Photography, he is sure to meet some kindred spirits who would heartily agree, or profoundly disagree but who would all be vitally interested in the particular topic.

It is these clubs and societies, dependent for their very life on the enthusiasm of the students themselves, that make university life so invaluable for the youth. It is here, and in the Debating Unions, that the man with talent, and the gift of the tongue, gains his first triumphs over his fellows, cajoles them, humours them, and leads—too often, alas—to the most absurd objectives. Yet for that experi-

ence there is no other substitute. At any day more than half the members of the British Cabinet, are old sons of Oxford and Cambridge, and in any walk in the national life of the people, in Bar or Medicine, in the Church or the Civil Service, it is the Oxford or Cambridge man, who is at the helm of affairs.

—“*The Ravi.*”

## WHY SCIENTISTS BELIEVE IN GOD ?

By DR. P. JOSE, M.Sc., Ph.D.

It is peculiarly significant, in this era of flux, that while lay and clerical believers occasionally shift to the ranks of those who are trying to build up a religion without God, some of the great leaders in the army of scientific research should tell us about their belief in the unseen God. The marvels of scientific inventions of to-day are tending to spread atheistic ideas among the younger generations. Some consider Religion and Science as irreconcilable enemies, and they think, the more scientists plump the mysteries of the universe, the faster they replace God.

Who can give a better answer to this all important question than a scientist himself?

Dr. W. R. Whitney, of America, a world figure in science gives us a solution of the riddles of the universe. When asked to explain the atom, the speed of light, gravitation, the workings of electricity, he says “all these are possible *by the Will of God.*” “No cut-and-dried bundles of words made up into a scientific

formula will suit, they simply cover up the investigator's ignorance. In the last analysis everything operates by the Will of God, and there is no formula which will explain that.”

He is one of those great scientists who believe that every new invention is through *the Will of God*. Enough has been discovered of electricity to show that we really know very little of it. Even the scientists themselves could not explain it. “However it is pretty clear” says Dr. Whitney, “that no matter what electricity is, it seems to be the ultimate essence of what everything is made of and by which most process occur. Scientists have their theories of that ultimate essence, but can't prove them. No one knows why a steel needle should leap to a magnet. Elaborate theories have been worked out. “We speak of lines of force, we draw a diagram of the magnetic field” says Dr. Whitney. “But, we know there are no lines there, and ‘field’ is just a word to cover our ignorance.”

If we place a magnet over a wooden base in which is embedded another bar magnet, the upper magnet will float in space about half an inch above the base. What supports it? Sir Oliver Lodge thinks it is the all-prevading ether. But Einstein denies that there is any ether. Who is right? Dr. Whitney says that the magnet floats in space by the *Will of God*. No scientist has given a more precise answer.

What does he mean by the *Will of God*? "What do you mean by light" asks this famous scientist. "A beam of light comes speeding from a star, travelling hundreds of years, and finally it reaches your optic nerve, and you see a star. How does it do that? We have our corpuscular theory of light, our wave theory, and now our quantum theory, but they are all just educated guesses. About as good an explanation as any is to say that light travels *by the Will of God*."

"The best scientists" he adds "have to recognise that they are just kindergarten fellows playing with mysteries—our ancestors were, and our descendents will be. There is a limit to what we can know. We move from one theory to the next, and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now, and to-day the atom is described as a wave in space. Tomorrow it will be something different.

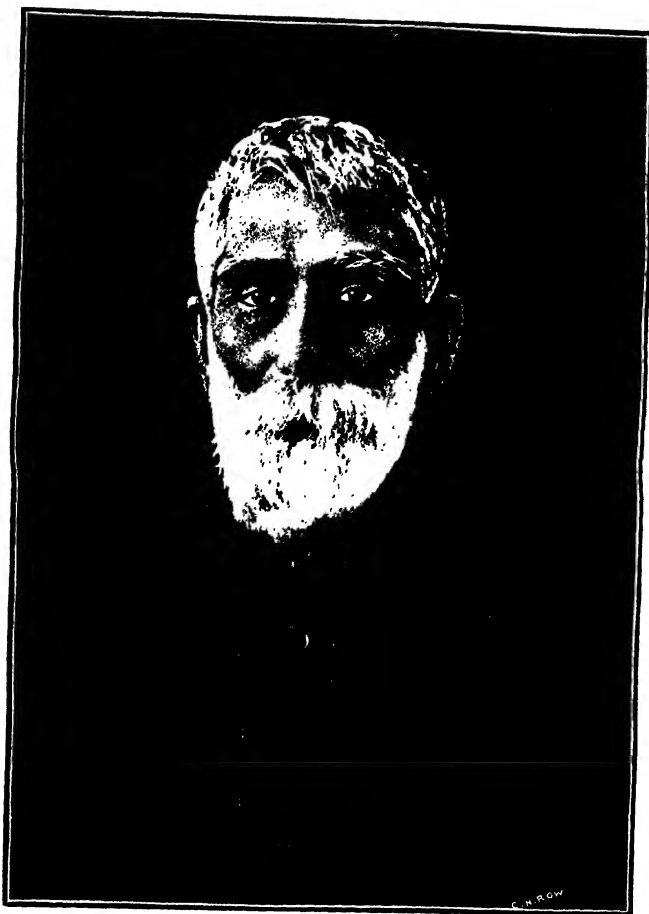
The theory of relativity is not final. It won't stand fixt. No scientific concept can stand still. All is in motion. The Will of God, the law which we discover, but cannot understand or explain—that alone is final."

This famous scientist thinks that all mechanical improvements are spiritual goods. He says "science can enslave us or it can free us, but we ourselves must make the choice. You can use the radio to control a distant deposit of explosives and blow up a city, or you can use it to spread good-will among the nations.

"Look at the Nile labourer, pumping water by his own muscle power. It takes all his time to earn the food he eats—we can't expect much from his brain. An electric pump will free that man.

"Perhaps, you say, he isn't ready for freedom. Then that is a problem not for industry but for education.

"Idleness is not the goal, but leisure for new experiment may be. Automobiles, aeroplanes, radio, the long train of physical inventions and improvements which bridge time and space and save labour—these may be agencies in the education human beings. As such they are factors in the spiritual growth of man. There is a spiritual growth out of the material. Indeed, we have had to go through materialism to attain it—have had to learn the laws from nature itself. I have an idea that man is only half-way from nowhere to somewhere worth while."



ACHARYYA SIR P. C. RAY

"No one should choose a University career unless he feels that he has an instinctive call in that direction. A University should be the centre of scholarship, research and culture. Let those alone seek the portals of the academy who are prepared to dedicate their lives to the enlargement of the bounds of knowledge."

—Convocation address  
at the Benares Hindu University.





# THE LOVE STORY OF AN EMPEROR

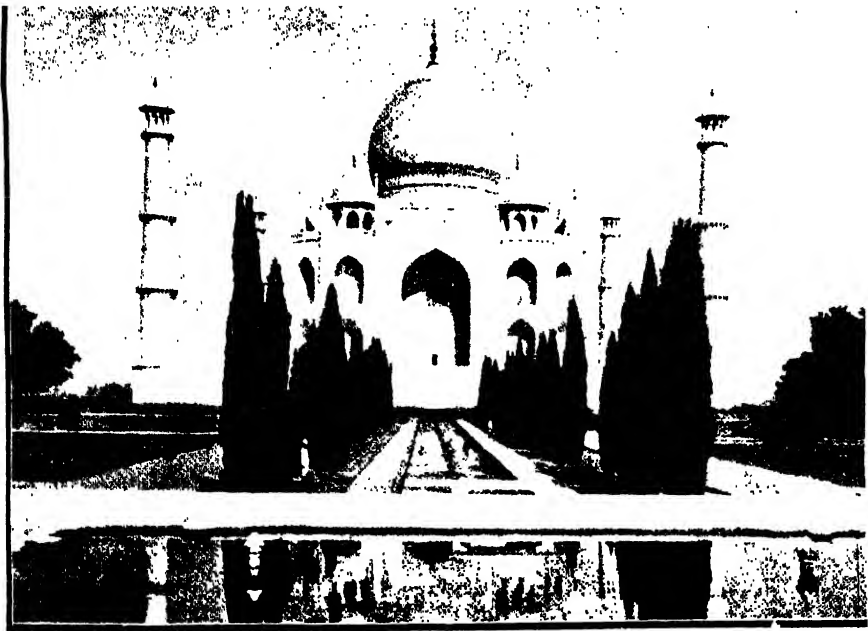
*By* Miss P. HANNAH, M.A.

"Why, dear, I shall not be so cruel as to keep your place vacant for long should death snatch you away" was the warm reply of a newly married young man to his beloved who was anxious to know what he would do after her death.

Has ever an Emperor wept for full twenty years and toiled with twenty

cannot and we will not hear the heavenly music that flow in silvery cadences from the pure white marbles of the Taj Mahal singing to the deaf crowd of successive generations the purity of love and the sanctity of marriage.

The world produced only one Sha Jehan and only one Nur Jehan. Was it so



THE TAJ MAHAL.

thousand men to perpetuate the memory of his dead queen? Over three hundred years he has proclaimed his intensity of love—perhaps the greatest of love stories in the history of the world.

In this era of doubt and divorce, of Hollywood stars and millionaires, of dancing partners and picnic friends, we

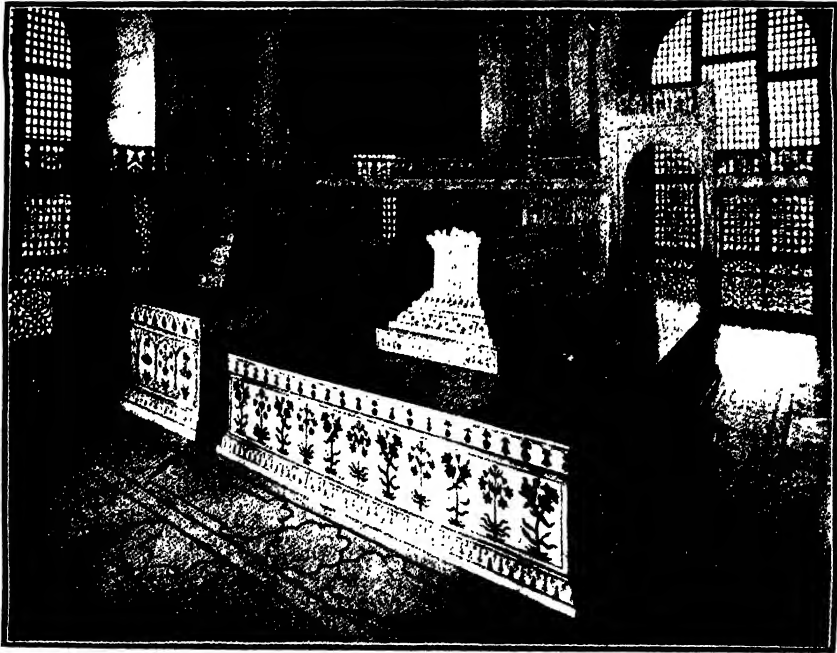
difficult for an young Mogul Emperor to fill up the "vacancy" of his dead queen. Would you call it cruel? Let history speak for itself.

Mumtaz-i-Mahal "Exalted of the Palace" was but an ordinary Indian girl who at the age of twenty enthroned herself in the heart of the great Sha Jehan.

Neither wealth nor power tempted her to become a queen. It was the man in the Emperor that she loved. With the characteristic Eastern devotion she adored her husband. Purity of heart and soul was the key-note of her life. Her love for the Emperor was unbounded as her sympathies for her subjects unmeasured. She frequently assisted the poor from her private purse. Her intercession saved the lives of many who had been condemned to death. She was the constant

bore fourteen children, eight sons and six daughters. Still in the prime of youth and love, the all-powerful Allah summoned her to her eternal rest at the age of thirty-eight.

Sha Jahan could have withstood the shock of the loss of his empire but not the death of his wife. Can we imagine his grief? No. It is too ancient for our modern imagination. Full two years a Mogul Emperor denied all pleasures of life and even refused to see his courtiers.



THE TOMBS OF MUMTAZ-I-MAHAL AND SHAH JAHAN IN THE TAJ.

companion of her husband who found her as wise and intelligent as she was beautiful and loving. He even entrusted her with the royal seal and consulted her on all important affairs of State.

An Empress for seventeen years she enjoyed the intense love of her lord and

So intense, so deep was the shock that within a few months after the death of his lovely queen, the Emperor's hair turned from jet black to silver grey. Not a day passed during the rest of his life without visiting the grave of his wife to pray.

His heart could not contain the love for his queen; but it had to be manifested. The beauty and splendour of the Taj Mahal is but a faint mortal expression of the divine love that burned in his heart. Twenty thousand men toiled for full twenty years to build it, and to this day it remains the most magnificent mausoleum in the world, in size, in architecture and in the delicacy of its detail. That is the love of a Mogul Emperor.

213½ ft. high the Taj Mahal stands in a great park enclosed within a red wall. A marble watercourse lined with fine cypresses, leads up to the building itself. The whole of the interior as well as the exterior friezes, are inlaid with precious stones. The central tomb is surrounded

by a screen of thin, translucent white marble carved with designs of the greatest intricacy and framed with garlands of tiny fuchsias, tulips, and everlasting flowers, encrusted with topaz, turquoise, prophyry, and lapis lazuli.

Here, in the heart of the monument, where uncanny echoes whisper like organ music from another sphere, the beautiful Empress has slept for over three hundred years; and beside her is the body of the Shah who erected to her memory a building which is within more measurable distance of perfection than any other work of man. And even the Mother Earth when she quaked the whole country has left these everlasting couples undisturbed in their happy slumber.

## SWAMI VIVEKANANDA

*By B. VENKATAPATHYENGAR.*

In September 1893, when Parliament of Religions was opened at Chicago, it was Swami Vivekananda, who drew all the hearts. Vivekananda, the unknown rose, and thrilled the vast audience by his wonderful brief speech, in the opening words, "Sisters and brothers of America". The effect of his words was so tremendous, that the American Press described him as "Undoubtedly the greatest figure in the Parliament of religions". I believe, that this Parliament was meant for the spiritual relationship between India and the land of Uncle Tom. Till then, America thought that India was a country of savages. When Swami Vivekananda opened their eyes, they found that our sacred Mother India is a land of religion and philosophy, the birth place of spiritual giants.

All the greatest spiritual teachers of mankind lived only to re-interpret the eternal truths. It was only for this, that Jesus the Saviour was crucified; Buddha gave up his royal throne. Narendranatha Datta (Swami Vivekananda) a young brilliant graduate of Calcutta University became Sri Rama Krishna's greatest disciple and interpreted the knowledge of his Master's teaching in America and Europe and organised the brother-hood of disciples into the Rama Krishna Math and Mission.

Swami Vivekananda's life was a greatest religious life of the ancient order springing itself out, amidst the chaotic days and problems of this Iron Age. In his heart burnt, the volcanic fire of patriotism. He said in one of his lectures, "Feel from the heart. What is in the intellect or

reason—Feel, therefore my would-be reformers, my would-be patriots. Do you feel? Do you feel that millions and millions of the descendants of gods and sages have become next door neighbours to brutes? Do you feel that millions are starving to day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step."

Politics had no place in the heart of Swami Vivekananda. He has emphasised that politics will not help mankind. "I do not believe in any politics. God and Truth are the only politics in the world, everything else is trash". He says that men cannot be made virtuous by an Act of Parliament and that is why religion is of deeper importance than politics, since it goes to the root, and deals with the essentials of conduct. For Swami Vivekananda, Law, Government, Politics, were all phases, being not final in any way. He realised that good is beyond them, where law cannot reach.

Swami Vivekananda had no sphere except the sphere of religion. He had the dignity and spirit of a saint, more characteristic than that of Rishis of Yore. His catholicity of religion was so broad, that he was above any dogma on superstitions. The clarion call of this modern saint was,

the *Unification of religion*. He said, "National Union in India must be a gathering of its scattered spiritual forces. A nation in India must be a Union of those whose hearts beat to the same spiritual time". Indeed, he was a great prophet! His asceticism was pure without a flaw—it was not like that of modern reformers and patriots. In his celibacy and prayer he surpassed the Puritans. It is no wonder that Swami Vivekananda appears to be a confusing compound of contradictions. It is because, he has transcended both nationalism and intellectuality. To fathom and understand Swami Vivekananda is quite impossible.

Swami Vivekananda, was a combination of a *Bhaktā Yogi* and *Gyana Yogi*. In concentration and detachment, he may be compared to Lord Krishna. Sister Nevedita says "He was indeed the voice of his people, for the great impulse moulding all his life was his love of the people—". To it he sacrificed his personal desires, his energy and his life itself. But his love passed beyond the bounds of his own country and embraced the whole of humanity. His religion is universal. Good exists in every single man and woman, in every creature, and the service of a fellowman is therefore the same as the service of God".

In this great doctrine of service, like his Master, Swami Vivekananda lived and died. He taught the world that service is the only key to solve the problem of happiness, not only for us but for the whole universe.

But above all for his love of religion, Swami Vivekananda stands as a towering psychic-force in the world. He realised his own self and through it he saw God in every man and creature.

# LAW AS A PROFESSION

*By* K. P. MATHEW.

It was A. G. Gardner who remarked that members of Parliament may rise unknown and sit down famous and Asquith did shape his career by that wonderful speech amidst the rank and confusion of the house. The remark goes equally well with those in the legal profession and here seldom with a speech, but often with a case. It is no ordinary feat in either. For

And how? In the court actually conducting litigation, in the Council Chamber shaping legislation and on the public platform pressing for social and constitutional changes, the lawyer is foremost and eloquent—most loud too. Lawyers have been presidents of republics, Viceroys cabinet, executive and privy council members. Nay something more. In



THE LATE LORD SINHA OF RAIPUR.

law is not meant for all. It certainly requires exceptional qualifications. There are lawyers and lawyers; there is the lawyer born, the lawyer made and the lawyer styled. Teaching though noble is scarcely paying. Many enter law by 'spur of necessity'. But that is not it. To-day it is the lawyer and everywhere.

the administration of justice, in the sphere of social reform, educational progress, in the struggle for civic and constitutional power, lawyers of India as of any other country are in the forefront. They have been, some of the greatest of them, Round Tablers, law breakers and in fact what not.

We have had lawyers of international reputation. No body could surpass the late Pandit Motilal in his lucidity of expression, force of arguments, in the winning and clear presentation of facts. The late Rash Behari Gosh, it is said, was the most eloquent lawyer of his age. Gosh dedicated his fortune which even to-day supports the Calcutta University. Mr. Jinnah, Sir Sæpru, Sir C. P. Ramaswamy and Sir N. N. Sirkar are decidedly some of the best of our lawyers. To be an honourable, above all to be a paying lawyer is indeed a delight but to be an unknown one is none the less miserable.

All may rush to law and all do. But it is not every one who can succeed. A few like Sir John Simon, who knew no failure, can never fail in law, perhaps not even if they will. The popular conception of a lawyer is that "he is a man who tries to make black look white and white look black" Carlyle has humourously, put it when he says "He is a blunderbuss, if you hire it you blow out the other man's brain, if he hires it he blows out yours." To-day how many lawyers actually "battle for an egg and die for an idea". Many a momentous case sprung from trivial things. Late Mr. F. E. Smith better known as Lord Birkenhead and the late Lord Simha who rose to extraordinary heights, actually knew the secret of this battle. A verdict for his client, right or wrong, win it he will, if indignation or oratory can prevail. He was not devoid of intellectual eminence, ardent toil and a keen sense of duty. The details of equipment vary, so much so, no two lawyers are alike. Natural ability and mother wit count a good deal. A turn of thought, a subtle distinction, alert ingenuity and inexhaustible wit character-

istic of the late Mr. Norton is an asset to all criminal lawyers. They must make quick response to the bench and the box—repartee is the word for it. Sir Edward Carson had plenty of it. His presence was something masterful and shattering to the sterner judges." My Lord I must object " says Carson and the court holds



THE LATE PANDIT MOTILAL NEHRU.

breath and agrees. A mere tap with his finger (of course at the nick of time) made many a judge shiver. A. G. Gardiner the most pungent of character critics assures us that it was easier for the judge to agree with Carson than to differ. There is a false notion that eloquence counts a good deal and of course—Montague Williams saved a notorious pick-pocket by throwing

oratorical dust in the eyes of the jury. Still it is clear and winning presentation that counts much. It was this that made Motilal the greatest lawyer and the ablest party leader of India, in the Assembly. That is the key to the legal greatness of Sapru. Wide reading of law is essential but it is a clear study of human nature that gives the finish



THE LATE C. R. DAS.

A lawyer has to study the box and the bench, certainly only next to law. He must extort answers from the box, and it is no easy task. Then he makes black answers look white in his favour, else he fails. What about the Judge. There are judges and judges. They have to be studied and agreeably convinced "Some are argument proof, some hesitant, some slow to win over, some easy but staunch at the end." Some freeze with law.

others melt with equity. Some hate decisions, yet others trust to common sense. A few are weak and hesitate to decide. In the famous trial of the notorious criminal O'Grandy the jury found a verdict of acquittal but the Judge refused to acquit him and when questioned by the defense Counsel he said "I wish to have two hours start of your blameless client". If he really wants to succeed a shrewd and intelligent lawyer has to study the diversity of temper and inclination of the judges too. These involve a deep study of human nature. An impatient remark from the bench—and that is no rare thing—demands all the powers of persuasion and wit. "It is no use pursuing that line of argument" said a judge to a rising Junior "for what you say goes in at one ear and out at the other". "What is then to prevent it my Lord" was the answer. A lawyer who explains too much is as bad as the witness who talks too much. He must be alert and witty. But the key note of all success, no matter what profession, is character.

The initiatory days are indeed hard, but it must stimulate and guide. "Live like a hermit and work like a horse" but it is physically dangerous. "Learn to labour and to wait" and it cannot be helped. From the great lawyers of international reputation down to the local leaders of bar, all bear eloquent testimony to this. Greatness may be thrust upon any one but not on a lawyer. For lawyers are often made and only rarely born. But to-day the embryo lawyer puts on a standard of life as high as of one with a racing practice, in fact so high that wealth seems an essential requisite. Advertisement may go well with any other profession but here it is merit first and last.

The profession is honourable and paying



but equally tiresome and responsible. He may be amply paid yet he has to burden himself with other people's cases. Most people look to only one side of the profession—the tremendous heights—and hence probably the mad rush and cut throat competition. The choice of law as a profession requires as much scrutiny as any other profession of specialisation, if not more. The woeful lack of this self examination has precipitated the immense disappointments and competitions. Women too have entered the field and before long may flood this profession. Apparently they are a success. They have yet to show what they are in the long run. They are capable of charm and grace but law is grim and matter of fact and would it ever yield? It is not every woman who can shine in law, for devoid of merit and intellectual attainments, charm and grace must fail. Hence, women are no exception but must stand all the tests. Still the prospect is theirs since the world is tending to be more and more under women's sway. Let the youngmen be on their

alter and let us hope for a healthy yet severe competition with a new force in



SIR C. P. RAMASWAMY IYER.

the field of law—so noble and paying, till now monopoly of man.

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### THE HON'BLE RAJA SIR MANMATHANATH'S "SANTOSH" GOLD MEDAL

Will be awarded to a College Student for the best essay on the following subject:—

*"How far the youth could contribute to the stabilisation of society leading to real national prosperity."*

The Essay should not exceed 1,500 words. Open to subscribers only. The Essay should reach *The Modern Student* Office on or before the 15th May, 1934. Essays once received will not be returned. The decision of the Selection Board or the Editor shall be final and legally binding. Three consolation prizes also will be awarded.

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# THE CHINESE STUDENT

*By* JANET HALL.

Throughout the action and reaction of the last few years in China, the student party alone has been progressing in organization. Military leaders of the so-called Nationalist Party succeed each other in north, south, and centre, but in every case their cause is dependent upon the financial success of one man only. Not so the student. He has his leaders, but they are organizers whose power lies solely in speech and pen. By such means throughout the centuries the ear of the people has been gained; tradition holds good, and because of this to-day, the power of the mercenaries who fight for temporary gain is dependent upon this student movement.

To be conversant with the facts it is necessary to make a careful analysis of the student, particularly in the south China. In the Hongkong-Canton boycott we have the first practical example of this party's influence coming into contact with the foreigner's international trade.

## Foreign Education

Some fifty years ago there was a concerted movement amongst Chinese Elders and merchants towards obtaining a foreign or semi-foreign education for their sons. They were mostly wealthy men, with leisure to study the immense advantages in trade and daily comfort gained by a practical application of engineering, surveying, architecture, medicine, etc., and they sent their sons to America and Europe. At first they returned in small numbers, and their work was lost in the weight of traditional influences, but

twenty-five years later vast concords of young men and women, who had mostly drifted to American schools in China or abroad, began to take an interest in national affairs.

The chief organizer of the movement was Dr. Yung Wing, and a counter movement quickly sprang into being having a strong voice amongst the Elders, who found foreigners and all their works anathema. Later the returned students surpassed the worst fears of this group, until to-day family life, previously united against all and sundry, has deteriorated into a battle ground of family strife from which there is no escape except in disunion.

Growth of individualism invariably and inevitably means a decline of authority, embracing the four headings moral, social, political, and religious. All these are, in no small sense, limited solely by social economy and financial stress.

## The Home-comer

The young man of twenty-two returns to his father's courtyard and is received by the entire family circle. He left them a few years ago to prepare himself for the supreme task of enlarging the family fortunes and prestige. The high forbidding walls frown down on him as he passes through the courtyard gates, and he frowns in turn on the filthy stagnant ornamental water hatching its daily cloud of mosquitoes. The mighty host of his family stand in grand array, headed by his father's mother. Silent and expressionless, she awaits his reverential

bow. The faces of the family circle are still gravely kind even after they have seen the figure in the doorway. Who is this strange young man whose face hardly resembles that of the son who went away to America? His hair needs brushing and ciling. His foreign style coat is open, and the trousers of palm-beach are creased and dusty with tobacco ash, his shirt is brightly striped, and a checked tie has flowing ends to match a handkerchief which vies with his Jazz socks. Shoes built of suede have toes blocked half an inch high. He moves quickly forward without dignity, and shakes hands very heartily all round, talking and gesticulating. It may be his first moment of perplexity, it is certainly theirs.

### **Betrothed**

What are his problems? He learns for the first time that at the age of two his parents formed an engagement with a neighbour's daughter on his behalf. Presents of value and business concessions have been exchanged, making the contract doubly binding. Arrangements for the wedding have already been made, and any consultation with bride or groom is unknown and the suggestion improper. At his statement that he has fallen in love with a fellow-graduate in America, and hopes to marry her when she has finished taking her degrees as a doctor of medicine, his protests are met with surprise followed by stony silence, and the preparations for the wedding continue faster than ever. The bond of engagement to marry is beyond all others sacred.

He may have become Christian, or he may have dabbled vaguely in a welter of oriental and occidental cults, but it is quite certain that Confucius has become nothing more than a poetical philosopher,

whose precepts are for recreation rather than a successful solution of his ego. Up to that moment of final disruption, he is mentally inclined to reverse his own ancestry. Have they not evolved in himself, this young man of whom he is inordinately proud? Ancestor worship moreover appeals to his inbred instinct towards play-acting.

### **Bolshevik Friends**

Alas, before many weeks have passed the father can endure no more of this cuckoo in the nest, and sadly issues an ultimatum referring to business or marriage. He has never a doubt of acquiescence, with a complete disappearance of all these wild dreams. The son immediately becomes a martyr to the cause of young China, and the last the saddened family hears is the clanging of the courtyard gate.

Somewhere in the city he finds his friends of other days; finds sympathy in them and with them listens to a Bolshevik agent who has money and time to spare. He joins guilds, and swears to work shoulder to shoulder with these extremists until all their dreams of a new heaven in China, and a new earth also in China, are accomplished; and all with that haste which allows of no breathing space for the millions of people now visionally under his control.

### **Disappointment**

In his foreign training he has been a member of some faculty, absorbing knowledge in indigestible lumps, with no idea of becoming an employable citizen or a member of community. Always he has seen himself as a leader, as something special, and except for a handful like himself, as unique. With this out-

look, he roves around the large cities of China looking for a commercial position commensurate with his superior intelligence and technical knowledge. He meets droves of men like himself, all suffering varying degrees of disappointment. They have had no tradition in their technical training and very little discipline in school, and they have learnt something of which they are as yet unaware, but which divides them irrevocably from their true countrymen; they have learnt the value of time in relation to finance. It is this factor which leaves him without work in a land of toil, slow, steady, manual, and personal. The average Chinaman distrusts him, first because of his inbred hatred of the foreigner and all his ways, exemplified by the young man's clothes, general demeanour, and blustering manner, and secondly because he can still buy those services, offered by the young man, more cheaply.

So the student returns to his friends more embittered than ever and eventually giving up all else becomes a Red Bolshevik, hating all things. Having been brought up with his eyes bent on the splendours of a past age, he is quite incapable of realizing evolution, or of working on any scheme requiring more than his own lifetime for its completion. Any policy of reconstruction wherein results are intangible, or are hidden in a third or fourth generation, cannot interest him. Make way for the high-road of commerce! nay, with ruthlessness make way for the Millennium, which if we hurry we shall achieve before sundown!

### He who mounts the tiger

Fortunately for posterity results are slow in agricultural districts, and the student is inclined to cling to the fringe

of the country, having no use for any but lightning results. Lack of opportunity of earning a living has turned him into the worst type of speculator, and unless he enters the employment of the hated foreigner as a clerk, earning one hundred and fifty dollars a month, the only outlet for his energies lies in propaganda, either of patient medicines for the body, or Bolshevik poisons for the soul. Both toxins meet with a ready clientele at the street corners.

In this desire to help China to a broader sense of values is genuine, and if it is unavoidable that we teach them solely our own history, cannot it be a grander history than the series of allegories and fairy tales on which we starve our own people? A Chinese student will readily visualize the geological, geographical, and historical progress of the entire civilized world during the last thousand years. The gradual dawning of ordered manufacture, of taxation; the learning of arts and crafts, such as glass-making, and always the slow sure improvement in general conditions, without retrogression. Surely here are sufficient morals for the moralists. Such a general history has not yet found its way to China, but until the student learns that Rome was not built in a day, and until he can be given knowledge of stability, so long will he be depended upon the hated foreigner for his employment, whether in a peaceful capacity or as an agitator.

The boycott of Hongkong by Canton is the direct result of idle hands finding mischief to do. "He who rides a tiger cannot dismount," says Confucius. The student mounted the tiger of Disillusion when both were cubs, and he cannot dismount while it lives to turn and rend him.

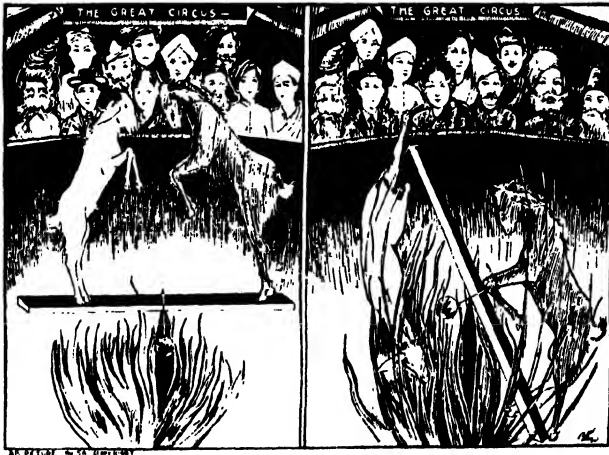
## PICTURE VA (FOR COLLEGE STUDENTS)

### How to win a scholarship or prize ?

... Only write the meaning of this picture on the Interpretation Blank.

#### **THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

1. AB. Raja Scholarship of Rs. 7 per month for 6 months.
2. P. M. Maharani Scholarship of Rs. 7 per month for 6 months (for ladies only).
3. AB. Raja Junior Scholarship of Rs. 7 per month for 6 months.
4. AB. All-India College Medal.
- 50 Attractive and costly prizes—Watches, Cameras, Fountainpens, Sports Goods, Books, etc.
- 20 Special prizes to ladies.



*Write on the Interpretation Blank. Read the instructions carefully before writing. Interpretations are to be short, but fully expressive.*

*Only subscribers are eligible for scholarships.*

#### **RESULTS IN THE NEXT ISSUE**

*( More prizes for the next picture.) Interpretations should be received on or before the 15th April.*

#### **SPECIAL PRIZES TO NON-STUDENTS—Rs. 50.**

*(Non-students may interpret either of the pictures)*

## PICTURE VB (FOR HIGH SCHOOL STUDENTS)

### How to win a scholarship or prize?

— Only write the meaning of this picture on the Interpretation blank.

**THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

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2. P. M. Maharani Scholarship of Rs. 5 per month for 6 months (for ladies only).
3. AB. High School Junior Scholarship of Rs. 5 per month for 6 months.
4. AB. High School Scholarship of Rs. 5 per month for 6 months.
- 50 Attractive and costly prizes of Watches, Fountainpens, Sports Goods, Books, etc.
- 20 Special prizes to ladies.



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*(Only subscribers are eligible for scholarships.)*

# ESSAY COMPETITION

## "LOVE FOR MOTHERLAND IS NOT HATRED FOR OTHER LANDS."

*By* CHANDRAKANT H. THAKORE,

*M.A. Student, Gujerat College, Ahmedabad, Bombay.*

Glory to my land; glory to the great world around it.

The sentiment of love for one's motherland, born of the love of clan and the love of home, has from time immemorial been an integral part in the political consciousness of every nation. The concept of patriotism, woven in the loom of ages, has been strengthened and stimulated by man's impact with environments created by the presence of the world beyond his own tribe, community, nation. And in the process of evolution patriotism has gathered wider and wider significance, and being mingled with this passion, and modified by that, has become a confused notion. Some moralists have found it a tough nut to crack: while the apostles of internationalism have been busy tearing it to tatters. Ruskin denounced it as "an absurd prejudice founded on an extended selfishness." Herbert Spencer has nothing better to say for it. Mr. Grant Allen decries it as "a vulgar vice—the national or collective form of the monopolist instinct. "And the Dean of St. Paul observes," admiration for ourselves and our institutions is too often measured by our contempt and dislike for foreigners."

A glance at the present-day world politics would surely justify the strictures on patriotism cited above. The world to-day is so closely packed with people

that even the most warranted movement of one nation is likely to gall another's kibe. Our interests and purposes, our destinies and progress are all delicately dove-tailed into a unified mass of universal forces. In other words, the modern world is of interests all compact. Every day, nay, every hour we are called upon to acknowledge the living principle of one for all and all for one animating the complex organism of the present-day world.

And so we are brought face to face with an important point in our subject. Narrow and bigotted nationalism has no place in the modern world. Not only does it offend against the principles of international ethics, but by creating barriers in the path of world trade and world progress brings about its own doom. That type of perverted patriotism will do no one any good—though many countries to-day are forgetting the lessons taught by the Great War. There is to-day a tide in the affairs of the world,—and what a stupendous uncontrollable tide! International good-will and obligations are being cast to the four winds of heaven. The intoxication of Hitler, of a Dollfuss, of a Mussolini, the vaulting ambition of militant Japan have again set the devil's workshop in motion. At a time when we need to be international, every country, in its frenzied solicitude for self-defence, is desperately waging war behind tariff-

walls. Once again, propaganda—that most pernicious of modern weapons—is being vigorously utilised in almost every country, preaching the gospel of hatred between one nation and another. Indeed we can hardly disagree with Ruskin when he indignantly observes, "The first reason for all wars and for the necessity of national defences, is that the majority of persons, high and low, in all countries, are thieves." Young Britain and young Italy no less than young Germany and young France are eager to sing "hymns of hate". National honour is being boosted high and is made to serve as a cloak for the impudence of militarist governments; love of motherland is rapidly becoming a synonym for national brigandage. Universal brotherhood has been given a decent burial. The League of Nations after being secretly undermined and openly defied has been reduced to a bitter mockery. The fate of that international body is a sufficient revelation of the writing on the wall prophetic of decay, disruption, death. We are unlearning the lesson of the last war—the sinister lesson that the war "belongs to a stage of development out of which we have passed; that the commerce and industry of a people no longer depend upon the expansion of its political frontiers.....that military power is socially and economically futile;.....that it is impossible for one nation to seize by force the wealth or trade of another; that, in short, war, even when victorious, can no longer achieve those aims for which peoples strive."

Again, "the idea that the struggle between nations is a part of the evolutionary law of man's advance involves a profound misreading of the biological analogy."

Indeed, the scathing indictment of Dr. Johnson that nationalism is the last refuge of scoundrels has proved true to-day. No doubt, every man who breathes to himself may say, "This is my own, my native land." It is his proud privilege to sing "With all thy faults I love thee still, my country." "*Pro patria mori*" is as laudable an ambition as any. Martyrdom for national cause deserves every eulogy and encomium which the grateful nation may shower. A pride in the prosperity and glory of one's motherland, a keen zest for the advancement of her cause, an enthusiasm to inherit her legacy and to enrich her culture—all this love, this ambition, this desire shall not be denied to any one. "These emotions of loyalty and devotion are by no means to be checked or despised. They have an infinite potency for good." But we must draw the line somewhere. Nationalism cannot be made a scapegoat for the sins of a tyrant or the derelictions of a dictator. Neither should it mean "the training of a people for a narrow ideal." And nationalism based on the alleged racial superiority of one people over another deserves nothing but contempt; it is a libel on human-kind. The moment it becomes an aggressive and acrimonious force bent on self-aggrandizement and self-expansion to the detriment of other countries, it ceases to be nationalism; it develops into a short-sighted self-seeking fanaticism that takes no heed of international morality and natural justice. It becomes an irrational mercenary egoism fed by the blind force of crowd psychology. We must strain every nerve to shun and suppress that mis-begotten monster born of national greed, thriving on national dishonour. It is the insurgence of the Anti-soul, springing from inequitable motives and unjustifiable ambitions.



carrying within itself the seeds of its own destruction. The inordinate ambition of Napoleon left France a disrupted nation at the mercy of manifold factions; the Kaiser's wild leap for world power ended only in national disaster and disgrace. The intoxicated Japan may successfully keep its own counsel for a while, but Nemesis will overtake it and make it pay for its reckless disregard of the laws of nature. History is replete with such examples: we will do well to learn the lessons they teach.

Patriotism, if rightly conceived and rightly fostered, will necessarily prove to be a peaceful constructive chapter in the history of nations. Love for one's motherland is not incompatible with universal brotherhood. Rather, it should be a river, as it were, of national aspirations and advance, broadening out into the ocean of internationalism,—to promote, to enrich, to strengthen world solidarity and world progress.

"Love thy neighbour as thyself" and "Do unto others as ye would them do unto ye" are now not mere scriptural texts for Sunday sermons; they have become positive precepts of the Inevitable, the Necessary, buttressed by the obligatory force of international sanction.

Concerted action, community of purpose, co-operation have become—let those deny who will—the rules of the day. Self-obsession and seclusion are the easy slopes to destruction; harmony and tolerance are the principles of preservation.

The right type of nationalism will never narrow down its issues and aspirations to the limits of its geographical area. It should not be a jarring or centrifugal element clashing with or breaking away from the fact of other countries; it must needs

be a cohesive force seeking its peaceful place in "the scheme of things entire" evolved and sustained by the co-operation and comity of nations. And then shall the individual come out of his age-old parochialism to attain his full stature in the brisk and wholesome air of universal sentiments.

Though to-day feeling for motherland is being exploited for ignoble purposes and sinister ends, yet let us hope for a future when the clouds will have rolled away, when "patriotism will be a sentiment like the loyalty which binds a man to his public school and university, an affection purged of all rancour and jealousy, a stimulus to all honourable conduct and noble effort, a part of the poetry of life," helping us to create a world-state comprising harmonious component parts,—a little millennium—ever-perfecting and ever perfectible—when

"man to man the world o'er  
shall brithers be for a' that."



DR. M. O. THOMAS,  
Librarian of Annamalai University who presided  
over the Session of the All-India Libraries'  
Christmas Conference at Madras.

# INTERPRETATION OF PICTURE IVA

By NRIPEN MAJUMDAR,

*III Year Arts, Vidyasagar College, Calcutta.*

Two ships with precious human souls had been sailing. But before they could reach their destination they were overtaken by a catastrophe. Immediate in



NRIPEN MAJUMDAR.

evitable doom was what awaited their lot. Both of them were going down their eternal grave. But the fate of the passengers of the two ships were differently written.

On the left hand side of the picture we find the passengers get in rescue boats smoothly and under strict discipline. Children and women first filled the lifeboats. Then were coming older people to utilise the next one. The remaining

passengers on the sinking ship were not cowards as to deny the women and children their legitimate claim to safety first, that is duly recognised by every well-ordered civilized community. They were brave enough to welcome death. In perfect fortitude and equanimity these men had been waiting for the rescue boats to come back after they had helped ashore some unfortunate passengers. For the efficient working of this entire process of life-saving there was an able Officer with a strong



MISS JUTHICA CHAUDHURI.  
(1ST YEAR CLASS),  
Indraprastha Girls' College, Delhi,  
who has won a prize in the last competition

hand ready to punish any sort of disorder among the passengers. With a revolver he was standing to see that his command—'one by one to the rescue boats' was obeyed by them.

But the right hand side of the picture has got an entirely different tale to tell. There was no respect for discipline and organization here among the passengers—no consideration for women and children. The Officer who was trying to enforce his order and discipline was considered to be undesirable! He was, therefore, flogged down by a passenger with the help of a weapon. Now the obstacle being removed there was a great rush for the Rescue Boats—everyone trying to avail it for himself at the cost of the others and thus save his life in a contemptible manner. The inevitable, therefore, followed. The poor life-boat capsized as it could not stand so much struggle on it. Horror was now on every face—the horror of death. This confusion and disorder brought about the loss of so many human lives which might have been averted had there been some judgement—some calculating decisions of right and wrong among the passengers at that terrible moment.

The picture has got a great lesson to teach us. In the voyage of our life we encounter great many difficulties—but we can overcome them by acting properly, in a conscientious manner. If really we have been able to understand the implications of the picture, certainly it will help to foster our "pristine love for an atmosphere of peace and goodwill". There was peace and goodwill among the passengers of the ship on the left hand side of the picture and they were saved. But no such thing was to be found among the passengers of the ship on the right

hand side of the picture. In great chaos and confusion they perished. Indeed the picture helps us to realise the real value of discipline. Further the ship wreck and consequent loss of lives and valuables should be a serious meaning to us and act as a beacon-light really helping us "the modern students" to "set helm upon the right course" so that we "may not be tossed about by every gust of wind"—so that we can steer clear of the "capricious customs, despotic dogmas and tyrannical traditions which still raise their hydraheads as a serious menace to our social organism." Either we must destroy these monstrous hydraheads or leave them alone and in the latter case we should be "wide awake" and always on our guard so that protected by "the



NIRANJANA CHATTERJEE,  
(2ND YEAR SCIENCE),  
St. Columba's College, Hazaribagh,  
who has won a prize in the last AB. competition

sanctity of moral and educational environment " our national ship may sail for the realisation of the great ideal that lies before her. Perhaps a right appreciation of the subject-matter of the picture will be able to infuse in our mind " an irresistible will to make ourselves healthy and strong " and give us enough strength to resist our national ship from floundering upon the rocks of " alluring temptations ". Will these " novel and bewildering varieties of inquisitiveness," created by this interesting picture in the minds of the modern students, impell them " to go forward and act " accordingly? That is the problem before us. Let us—the modern students—gain and be prosperous by acting up to the expectations that come from the very ingenious suggestions made in the picture. Let us—the modern students—prove ourselves the worthy

readers of " *The Modern Student* " by earnestly taking up, for their solution, the remarkably pertinent questions, which have been put by the Hon'ble Raja Sir Manmatha Nath Ray Chowdhury in his message,\* and whose spirit we find so magnificently maintained here in this picture. Let not the Hon'ble President's dignified and legitimate hopes so intelligently expressed by this picture fail to attract the most serious attention of " the future hopes of this historic land—the torch-bearers of India's culture and civilization." Further, the knowledge of practical politics that it seeks to impart must not be lost to us. Let us be cool and calm in the hour of peril for the good of our country and of humanity in general.

\* The message referred to was published in the last issue.



MISS BINA MUKHERJEE, (CLASS X),  
Beltala Girls' High School, Calcutta,  
who wins a prize for the A.B. competition  
of this month.



MISS ANJALI MAJUMDAR, (CLASS IX),  
Brahmo Girls' School, Calcutta,  
who wins a prize in the A.B. competition  
of this month.

By I. AROKIASWAMY,

*1st Year University Class, St. Joseph's College, Trichinopoly, Madras.*

In the two pictures, the crew of a ship are seen going aboard life-boats because the ship is about to sink into the stormy sea.

In the first picture, the captain of the ship is standing on the deck with a revolver in his hand and allows the men, one by one, to go down the ladder, into the boat. If any man rushes on, he will be shot on the spot. Therefore, there is calm on the ship and the captain is able to save many people. The women are sent down first with the children. Already one boat has been filled with women and children and has safely left for the shore.

The second picture illustrates a different state of things on board a ship in danger. The captain has been knocked down by the crew. Every man is rushing forward to make good his escape, heedless of the others. Cowards are they who try to save themselves and allow the women and children to perish. They do not think that "the more the haste, the less is the speed". They rush on and on. Each one tries to save himself with the consequence that all perish.

"They sink into its bosom, with  
bubbling groan,

Unknell'd, uncoffin'd and unknown."

The lesson that we draw from these two pictures is this:—Discipline and Co-operation are the most essential things for success; they are the channels that bring us liberty.

Some think that obedience is slavish and liberty consists in doing one's own

will. This is a fallacy. Subduing one's likes and dislikes and thereby showing control over the flesh is the true liberty of the spirit. To disobey the elders, or anyone else whom we must obey, for fear of some bodily exertion or some difficulty is the sure sign of slavishness. Such a man has lost all his liberty to his passions. The man who aims at liberty and at the same time wants independence of action is "striving blindly, achieving nothing".

All people cannot be disciplined by mere words. Noble is he that obeys on



SAIFUDDIN AHMED, (CLASS X),  
Nowgong Govt. High School, Assam,  
who has won a prize in the last AB. competition.

conviction; but such men are few. In most cases, reward and punishment are very necessary to achieve this. The crew will not obey the captain but for the pistol; the schoolboy will not study his books but for the examinations; crime will enormously increase but for the prison, and morality will disappear but

for the fear of eternal punishment. Therefore, discipline is impossible without a sanction.

To succeed in our enterprises, let us follow the golden principles of discipline and co-operation, with a sanction to stimulate our actions.

*By AJIT KRISHNA BASU.*

*5th Year English, Calcutta University, Post Graduate Arts, Calcutta.*

These two pictures side by side illustrate the value of enforcement of strict discipline in times of general jeopardy. In the first picture (on the left side) the situation is bad enough. Everyone has a tendency towards striving to reach safety before all others; and a great confusion and chaos

seem imminent. But the able captain tackles the situation calmly but with a firm hand, threatening to shoot dead anyone that will try to violate order and break the discipline. Thus, while a confusion and chaos were threatening, they were successfully averted by the captain's



JAGADISH KUMAR CHANDRA, (CLASS IX).  
Midnapur Town School,  
who has won a prize in the last story competition.



VIDYA PRASAD SRIVASTA, (CLASS X).  
Govt. High School, Basti,  
who has won a prize in the last story competition.

standing equal to the situation with a strong hand. The captain who, as I think symbolically represents a strong governing power, has sent the ladies and young ones to the rescue boat first. This means that the weaker members under a strong government get protection.

In the second picture, however, there is no strong governing power to tackle the situation firmly and to enforce strict discipline. It illustrates the consequence of the absence of a strong power to enforce discipline when a great common danger threatens. The situation is bad, and the chaos and indiscipline due to the absence of a strong governing power has made the situation worse.

The pictures thus symbolise a great political truth. When a State is in danger of political strifes and tribulations that would bring about confusion and chaos, the situation can be saved only by a strong governing power that can tackle the situation calmly but with a firm iron hand and enforce discipline as the captain did in the first picture.

On the other hand in the absence of such a strong governing power there will be a great indiscipline, and confusion and chaos will naturally follow, and the State will suffer a state of anarchy.

A strong ruling power controlling the actions of people in general belonging to the State, if an evil at all, is a necessary evil although there is a school of politically minded people who cannot tolerate the idea of a strong government which they count as despotism.

The inmates of the vessel, for instance, might consider the captain to be a despot curtailing their right to do as they liked. But if there was no captain to curtail their right in that way, and if they were free to do as they liked, that is to

try to reach safety before one another, it is ten to one that while everyone would try to reach safety before every other, none or few would reach safety at all, as we see is the case in the second picture where there is no captain that can control the actions of the passengers of the vessel with a firm hand. Where the people care too much for individual well-being to the neglect and disregard of common welfare the consequence is disastrous; and that is why a strong governing power is necessary for accomodating individual well-being to general welfare.

To sum up, therefore, when confusion and chaos threaten a State it is only a strong governing power ruling with an iron hand that can preserve peace by firmly tackling the situation, enforcing rigid discipline.



MISS KITTY TWENA, (I. A. CLASS).  
Jewish Girls' School, Calcutta,  
who wins a prize for the Essay competition  
of this month.

# INTERPRETATION OF PICTURE IVB

*By Miss SNEHA MITRA,*

*Class X, Brahma Girls' School, Calcutta.*

In the picture before us we find that there is a wall touching both sides of a mango tree. Further, we find that there are two parties on either side of the wall.



MISS SNEHA MITRA, (CLASS X),  
Brahma Girls' School, Calcutta.

One of the parties is successful in plucking the mangos from the tree and the members of the other party, being, unsuccessful in plucking are quarrelling with one another. The successful party has been represented by three men on the ground, two on their hands and one on the top, standing on the hands of the above-said

two men. The man on the top is plucking the fruits.

One of the parties is represented by "Unity" and the other by "Disunity". The walls represent the distinction between unity and disunity. The mango-tree represents the common thing for which both the parties are curious.

If any nation wishes to have unity every man and woman must do all that is necessary for the country. By continuous dealing on the subject of unity in the newspapers and in the books, every ignorant man and woman must be informed of the bad effect of disunity.



MISS KAMALA NAG, (MATRICULATION CLASS),  
Beltala Girls' High School, Calcutta,  
who wins a prize in the Story competition  
of this month.



Those who know the benefit of unity must—without any hesitation—show their enthusiasm in it. They must set examples before the ignorant or in other words, must be ideal before those who are uneducated.

If we wish to retain our past glories, we must give up the greatest vice in the world—disunity. Remember the well-

known proverb—"United we stand, divided we fall" and we must act accordingly. There must be a brotherly feeling in the whole country and we must remember that, unless disunity totally flies away from us, there is no chance of any progress in the country. We should always remember that unity is at the root of all kinds of progress towards civilization and our national glory.

*By* MR. BIDDANDA C. MONNAPA,

*Fifth Form, Govt. High School, Virajpet, Coorg, S. India.*

The picture on the right hand side shows how some selfish boys are trying to have all the fruits from the tree for themselves, but all in vain.

The other illustrates co-operation, and unity by which they have been able to pluck all the fruits and share among them.

India, miserable, fails in her advancement, for she has not at all been able to realize even with all its past history that "united we stand, divided we fall". Success of a nation lies in co-operation, unity and selflessness.

Let us take for instance England. It is a small island and there are few millions of people in it. The beauty of the people is that, with co-operation, unity and selflessness, they have built one of the biggest Empires on the globe. How did they build it, while there are other bigger countries? A country like India has not been able to manage her own affairs? What is it that is wanting in her? She has brave Sikhs, the Gurkhas one of the fearless fighters; she has the Mohamedans who once ruled an empire.

Besides this she has got the brave Rajputs and Maharattas. Having such men India has not been able to manage her own affairs. History tells us that India



M. V. TATKE, (CLASS IX),  
Madhav Collegiate School, Ujjain, Gwalior,  
who has won two prizes in January and February  
for story competitions.

has lost a precious stone. Then is it Kohinoor? No, it is not that, it is co-operation, unity and selflessness. These three things have gone beyond the reach of India.

So let the modern students of our age, take courage in both their hands and introduce the quality of co-operation, unity and selflessness in every step of our life.

*By MR. AKMMAMUNUR RASHID.*

*Class IX-A, Dacca Collegiate School, Dacca*

In the picture, we see two groups of healthy youths and a wall between them. There is a fruitful mango-tree, spreading its branches on both the sides of the wall. Each of the group has the right of plucking its fruit. The intention of both the groups appear to be the same, viz., the plucking of the fruit. These fruits may indicate the good of human achievement, political or otherwise. In the left-hand-group the number of youths is sufficient to reach the fruit-bearing branches. The leading spirit among them has, perhaps, thought it wise to recruit enough number of hands and train them properly. The youths are smart and are smartly dressed. There is co-operation among them. They have confidence in one another; and so they entrusted the one at the top to pluck the fruit. There is discipline among them. They used their brains to form the troupe. The fruits, they have plucked, are their reward. Everyone of them will enjoy the fruits of their labour equally, in friendly partnership.

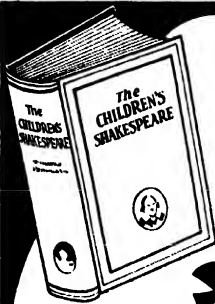
On the other hand, we see that the youths on the right-hand-group had not the sense of gathering more members. They are not smart and their dress is obstructive. There is no discipline among them. They do not trust one another and have not taught themselves to work in co-operation before beginning the work. They failed to reach the fruit. They moreover, sus-

tained hurts both physical and mental. The wall indicates the difference between these two kinds of men. One group is happy and successful but the other is dejected. The whole picture means that no great and good work can be done without discipline, mutual help, smartness and skilfulness.

So our ideal should be that of the group on the left-hand-side of the wall, in the picture.



MISS RACHEL LEVY, (CLASS VI),  
Jewish Girls' School, Calcutta,  
who has won a prize in the last A.B. competition



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## CALCUTTA

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Plans for the tour to Europe this summer of women students and teachers under the auspices of International Student Service are well under way. The party will leave Bombay by the last week of May. On arrival in Europe they will first visit Italy. Venice, Padua, Rome, Naples, Florence, and Milan are included in the programme.

In Switzerland most of the time will be spent in Geneva on the study of international affairs, attendance at a summer school and a student conference, and an introduction will be given to the work of the League of Nations at the International Labour Office.

From Switzerland they will go to London. Most of the time in England will be spent in London, and Oxford and Cambridge and one Provincial University town will also be visited.

In France the group will visit Paris and attend the annual conference of International Student Service at Bouffement near there. The subject of this year's conference, which will be attended by students and professors from thirty countries, is "Brain Workers and Manual Workers", and an extremely valuable

programme is being planned. Visit will be paid to one or two Provincial University towns, the tour ending in France in the second week in August.

Applications may be sent in up to March 25th to any one of the following: Mrs. B. K. Datta (leader), Forman College House, Lahore; Mrs. John Mackenzie, Wilson College, Bombay; Mrs. P. K. Roy, Gokhale Memorial School, Calcutta, Mrs. Hensman, Lococks Gardens, Kilpauk, Madras; Rajkumari Amrit Kaur, Jullundur City (Treasurer).

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Quentin Durward Abridged, by Sir Walter Scott, Annotated—As. 8.

**THACKER SPINK & CO. (1933), LTD., 3, Esplanade East, Calcutta.**

### **A Young Bengalee Physicist's Success.**

Mr. Debi Prasad Roy Chaudhury, M.Sc., Research-Fellow in Physics, Calcutta University has been recently awarded the degree of the Doctorate of Science by the University of Calcutta. Dr. Roy Chaudhury is a brilliant student of the Calcutta University having stood first in the I.Sc., B.Sc., and M.Sc. examinations of this University. He has done work of considerable importance on magnetism under the guidance of Prof. Dr. D. M. Bose, Ghose Professor of Physics, Calcutta University.

### **DACCA**

#### **Dacca University.**

##### *Ladies Eligible for Posts of Lecturers.*

At the last meeting of the Executive Council of the Dacca University, a resolution was passed to the effect that ladies may be appointed to the posts of lecturers whenever suitable occasion arises.

### **DELHI**

#### **Conference of Universities.**

His Excellency the Viceroy opened the Third Quinquennial Conference of the Universities in India on 6th March before representatives of seventeen Universities. His Excellency in opening the Conference said "Only a University of federal type can guide and co-ordinate the development of the existing colleges so that they shall make their most effective contribution towards the common weal. If the colleges can be made to realise that this new type of University is intended to supplement and not to supplant their activities, to fulfil and not to destroy the purpose for which the colleges exist, they

would be prepared to submit in the large national interest to a greater measure of control which the federal University must be invested over its constituents in order to ensure the efficiency both of itself and its colleges."

The 26 English Public School boys now touring India visited the Legislative Assembly on February 26 and watched its proceedings.

### **HYDERABAD (DECCAN)**

#### **Success of Vernacular as Medium of Instruction in Osmania University.**

The great success which the University had achieved by making Urdu the medium of instruction was stressed upon by Nawab Mahdi Yarjung Bahadur, Political Member, in delivering an address on the occasion of the annual convocation of the Osmania University. Hydari Maharaja Kissen, Chancellor of the University presided.

### **LONDON**

#### **Hygiene Institute.**

Dr. H. E. R. Wilson of the Institute of Physiology, Glasgow University, has been appointed Professor of Biochemistry and Nutrition to the All-India Institute of Hygiene and Public Health, Calcutta. He will take up the appointment in March.

#### **Aberdeen University.**

The Senate of the Aberdeen University has decided to offer the honorary degree of Doctor of Divinity to the Rev. Mr. Mackenzie, Principal of the Wilson College, Bombay, and Doctorship of Laws to Mr. Robert William Davies, formerly Finance Member, Madras.

**MILAN****Indian Students in Italy.**

The Indian students at Milan have formed themselves into an association called the Indian Students' Association of Milan, which was inaugurated before a distinguished gathering of Italians, including the Governor of Milan and its Vice-Mayor.

The object of the Association is to foster friendly feelings between Italians and Indian Students at Milan. Mr. M. Bose is the President of the Association.

**POONA****Public Life of Students.***Mr. Jayakar's Address.*

Speaking yesterday as the chief guest of honour at the annual social gathering of the Nowrosjee Wadia College, Mr. M. R. Jayakar briefly dwelt on the public life that is before the present student generation and offered valuable suggestions on the subject.

Mr. Jayakar said that public life was not an easy thing to achieve but that it required quiet and patient work for a

number of years. The speaker began his public career in 1915 and from the experience gathered by him so far he would lay down certain points of guidance for the younger generation.

To begin with a thorough and searching study of the several communities in India must be made without which nobody would be able to understand the different points of view. He further exhorted his young friends to do charitable work for the people at large and referred to the splendid example of Mr. G. K. Devadhar in this connection.

The next point emphasised by Mr. Jayakar was that prospective public worker should study politics from the documents themselves. Allowing the mind to form an opinion on the articles that often appear in the daily papers was in his opinion dangerous. "The White Paper is coming;—real wisdom would be in studying the document itself instead of allowing the newspapers to dictate what their attitude should be towards it. It must be remembered, said he, that by closing the window against the sun you do not shut up the sun itself; you only deny the sunlight to yourself."

**( HIGH SCHOOL STUDENTS ONLY. )****A SPECIAL GOLD MEDAL**

Will be awarded to a High School student for the best short story on any funny incident.

Three Consolation prizes also will be given.

Stories should not exceed 2 pages, and should reach *The Modern Student* Office on or before the 10th May. The decision of the Selection Board or the Editor shall be final and legally binding. Open to subscribers only.





HIS EXCELLENCY SIR MALCOLM HAILEY,

GOVERNOR OF THE UNITED PROVINCES

Has been conferred the honorary degree of LL. D. by the Allahabad  
University at its recent Convocation.

# THE MODERN STUDENT

*AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF EDUCATION  
AND THE INTERESTS OF THE YOUTH*

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VOLUME II

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## HOLIDAYS

After an year's hard work, the student is to enjoy his holiday. The Indian parent has not yet fully realised the importance of holidays in the formative life of the student.

In many of the Western countries parents and guardians as a matter of fact spend more money on their children for enjoying their holidays, than for their stay in schools or colleges. The traditional Indian idea is that holidays are meant for the student to return home and stay with his parents and relations until the schools reopen.

Some of the holiday enjoyments of our students in their villages and towns are deplorable. In many cases they are left to take part in unhealthy and unwholesome activities.

Conducted tours or holiday trips with agreeable companions are not encouraged. The educative and formative value of travelling cannot be over-emphasised. It will bring him in contact with new people, new customs and new environments. It will open his mind, broaden his outlook and his appreciation of life will increase. Holidays are better spent in travelling.

The essence of a holiday is change. It must be a complete change—in environments and intellectual pursuits.

Those who cannot afford to spend money on travelling may better utilise their holidays in doing work, manual or mechanical. Let them also volunteer for charitable and educational work in their own villages. All these will set the student to think in new directions, in terms of new social values. Allow him a free holiday in a healthy and ennobling atmosphere so that he may come more in contact with the realistic world of to-day and draw his own conclusions and experiences. Give him time and opportunity to assimilate the knowledge gained from books and teachers in relation to the world around him.

The young student of to-day is no more a purblind creature with his vision ice-bound by the economic and social conditions of his country. He has developed a sense of patriotism that transcends the limits of provincialism and communalism. He has formed a distinctive idea of life breaking all social and traditional barriers that un-



justly separate man from man. He has begun to realise that his village, his province or his country is nothing but a mere geographical expression, a little bit of a yellow or red on the map of the world. He has begun to dream of a utopia where he could wave the flag of humanity without any distinction of caste, creed or colour.

Let not the guardians or parents draw him away from his optimistic ideas, and

ideals. Let them only guide him from falling into the pitfalls and snares of the modern world. But give him a free holiday, that will enable him to know more of life.

A good holiday is sure to increase his zest and stimulate his mind. Besides refreshing and relaxing the body, it infuses a new spirit and renewed enthusiasm in every student.

## THE "SANTOSH" MEDAL

The interest which is aroused by the "Santosh" Medal, offered by the Hon'ble Raja Sir Manmatha Nath Ray Choudhury of Santosh, has been steadily increasing day by day. This prize has been specially offered by the Hon'ble Raja as a mark of his great love and sympathy for the student community.

The award is made for the best essay on a subject of vital interest to the youth, and this circumstance makes it doubly attractive at the present time.

### More Medals.

*We are particularly happy that the*

*Hon'ble Raja has once again evinced his great love and magnanimity of heart in offering another gold medal for High School students this month.*

It is a matter of great joy for us to announce that the Raja Bahadur of Nashipur has also very generously offered a medal this month, which we are sure will be highly appreciated by the students.

We feel confident that other eminent persons will undoubtedly offer similar prizes and scholarships to our students to encourage them in these educational activities.

## THE HON'BLE RAJA SIR MANMATHANATH'S

### "SANTOSH" GOLD MEDAL

Will be awarded to a College Student for the best essay on the following subject:—

*"How far the youth could contribute to the stabilisation of society leading to real national prosperity."*

Essays should reach *The Modern Student* Office on or before the 20th May, 1934. Essays once received will not be returned. The decision of the Selection Board or the Editor shall be final and legally binding. Three consolation prizes also will be awarded.

The Essay should not exceed 1,500 words. **Open to Subscribers only.**

# THE SELF-SUPPORTING STUDENT

## —A CRUSADER AGAINST UNEMPLOYMENT

By DR. S. S. NEHRU, B.Sc., M.A., Ph.D., LL.D., L.E.D., I.C.S.,  
*Delegate to the British and to the International Conventions of Librarians.*

There is no more sacred or more precious cause than the cause of the country's youth. On the other hand, there is no greater curse weighing on the young men and the young women of the country than the curse of joblessness at the threshold of their careers.

In his inaugural address to the Universities' Conference His Excellency the Viceroy was pleased to observe with his proverbial sympathy as follows:—*"It is heartrending that many young men who have fought their way successfully up the educational ladder and have gained high degrees and distinctions often in spite of many obstacles and handicaps are yet unable to find means either of maintaining themselves or of serving their fellow-men from the point of view of the country. It is disastrous that the labours and initiative of these young men should be running to waste."* That is the whole tragic position, facing the country.

"Give me office or give me death!" exclaims the student in the words and work of a memoirist.....and kills himself. That is a counsel of despair.

Others, more theoretical than practical, say: "The boys are growing up to be men. They are training in the institutions of the State. The State shall find them all careers!" That is a counsel of perfection.

Many more, neither theoretical nor

practical, but essentially inconsequential, say:—"Let the boy make sure of his degree. Then there will be time enough for him to look around for a job in some line or other!" That, now, is a counsel of inconsequence.

Counsels of inconsequence; counsels of perfection; counsels of despair—what can they avail in the call to *Crusade against Unemployment*? No! The Crusade against Unemployment calls for a Crusader, and the most energetic crusader, being himself at stake, must be the Student himself. That student who has realised right through his boyhood and studenthood, in school and college, that he should support himself, in an increasing measure; that he should stand on his own legs; that he should be a help to his parents and not a parasite upon them; — in a word, the *SELF-SUPPORTING STUDENT*.

Some, impatient souls, may throw up five-fingered hands in wonder, contesting that ever such a self-supporting student can exist; others, in horror, protesting that such a self-supporting student will never be self-supporting while he can easily cease to be a student. Let such doubting Thomases consider the facts, in regard to such self-support in the West.

Numerous cases have come under personal observation during two lecture-tours of Western Universities and contacts

with some very famous among them extending for the last thirty years. The facts are beyond question; the trends and tendencies unequivocal and unambiguous. Everywhere the student is trying in a greater or less measure, to be self-reliant, self-sufficient, self-supporting. And in some countries indeed, which are very enterprising in social experimentation the self-supporting student is the spear-head of the movement against unemployment.

Lessons of the West can be easily watched and where necessary modified for India.

The name and number of such self-supporting students is legion. Numerous examples have come under observation. For convenience they can be re-grouped under the following heads:—

- I.—*The Prize-Boy.*
- II.—*The Play-Boy.*
- III.—*The Work-Boy.*
- IV.—*The Amateur Professional.*
- V.—*The Student Businessman.*

A synoptic survey can be made in the fewest possible words:—

I.—*The Prize-boy.*—Has a big field. Scholarship, studentship, exhibition, stipend. He competes for the prize from the very start, from his first school itself, elementary, preparatory, public, private, pension, pensionnat, or whatever other label such a school may bear. Such a subvention may last for a couple of years, but there is always a chance of such a promising prize-boy going from success to success and securing many more such prizes and thereby securing a fair measure of self-support at college.

Then there are endowments in favour of special sections, communities, interest, professions, strata within the complex body of society, when those, who pass the

tests or otherwise qualify, guarantee themselves a fair measure of self-support. But, it should not be inferred that such institutions tend to exclusion or segregation in any way. The Merchant Taylor's School is not barred to those who happen to be sons of others than merchants or tailors. And the Browning School does not close its doors to others than millionaires, and the Greenwich School need not be packed with Afro-Americans. Indeed, while, addressing the last two, there was nothing to tell the one from the other.

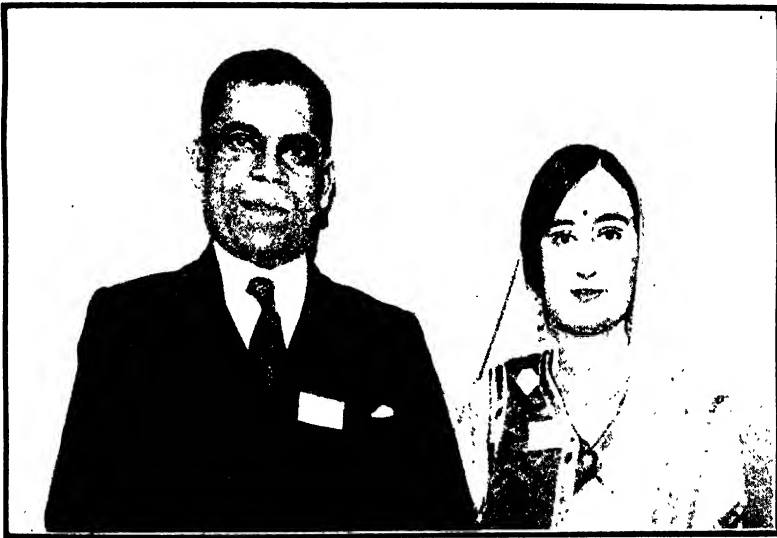
The most striking case of the prize-boy that came to notice was that of a millionaire's son who actually qualified for a stipend reserved for poor boys and eventually got it in full, on the ground that he was self-supporting and getting no allowance from his millionaire father! And the prize-boy who becomes Postmaster of Merton College, does not handle His Majesty's mails!

II.—*The Play-Boy.*—If good at all, the play-boy may lay the foundation of an excellent career at school or college. All cannot be Babe Ruths or Cyril Tolleys, but every boy does acquire a marked proficiency at the ball-game and then whether he should develop into a professional or remain that still more enigmatic class, the amateur professional or the professional amateur, are questions which are going to give headaches to many commissions and Committees. That is not all; there is a Ministry of Sport in one country; in others, of Physical Culture, Physical Education, Military Education, Military Science, Self-Defence, Home-Defence, and many such kindred labels, which go to show the vast horizons opening out before the *Play-Boy*.

III.—*The Work-Boy.*—The most common example is that of the dish-

washer. *From Dish-Washing to Directorate* is a favourite headline of the sensational press. But, it contains a very common romance of the self-supporting student. For many a great man to be has washed his way through college, washing dishes. Go into any refectory or cafeteria and you will find the so-called, and rightly called, waiters at a moment take off their aprons, doff their caps, and set

Mortgage Bank (pig is land, if you know the language!) raised the wherewithal and hey presto, there he was following his College Courses. He kept a certain number of terms and was looking forward to graduation and the treasured sheepskin (as the degree is called) when there came a frost, a killing frost, which carried off the whole litter and the poor fellow had to go back to the land.



Mrs. & Dr. S. S. NEHRU, B.Sc., M.A., Ph.D., LL.D., L.E.D., I.C.S.,  
were the elected delegates of the All India Libraries Federation to the British Librarians  
Conference in London and the International Convention of Librarians in Chicago,  
U. S. A. They were also the guests of many Western Schools, Colleges  
and Universities.

themselves cheek by jowl with you and dine of a better menu than your own. Take another still more eloquent example: A pig-herd, with a litter of pigs, longed for college education (of course for himself, not his charges!) He mortgaged the whole lot on easy terms with a Land

But, cavillers cavil and objectors object, saying the Indian student is not the type to do this sort of menial work. So let us take an Indian example: An Indian student was getting on famously at a Western University. He complained of slight fever. Finger on pulse, stethoscope

to heart, the Doctor pronounced "T. B. Go down to the land!" the verdict, from which there was no appeal. The Indian student obeyed. Straight he went to the Land Mortgage Bank took a parcel of land on any terms with whatever he had left of funds and started to raise peas and celery. To make assurance doubly sure and stay on the land, he hired himself to himself as one of his own labourers on his own land. The Land Mortgage Bank agent would come round and make the payments according to the pay-roll. Here again came a frost, a killing frost and killed off his peas and celery, but he had gained enough as a farm hand to leave him a handsome margin of profit and he went back to college, restored to perfect health.

This brings one to student labourers. These are quite common in Western Universities. Recently, in a gigantic World Exhibition, the best guides and runners were University men, who actually ran errands and rickshaws, jinriki or jhampanis and got a payment of say the equivalent of three rupees for the half-hour. And the student labourer's profession has long been recognised as a most honourable profession, one of the most recent of recent times. *The work-student* or *work-student* is a post-war creation. The Auxiliary Labour Squad is one solution of the unemployment question in Central Europe. Whether a rural road has to be made, or a depression filled up or a harvest gathered,.....it is every time, V. S.'s or Vacationing Students to the fore!

*IV.—The Amateur Professional.*—This covers a very wide circle of student workers and a big margin of preferences: the Student's Own profession from A to Z. The Student's Placement Bureau will give the complete list.

The simplest case is that of the teacher. How many students take to teaching in their spare hours? In many Western lands, just such students are employed by the professional schools and colleges, which one sees advertised so alluringly in the picture press: School of Languages, School of Commerce, School of Journalism, School of Typing, School of Business and the like. Further there are Pensions and Pensionnats, in which students get free board and lodging in return for the lesson they give to boarders and paying-guests.

Still greater enterprise is shown by the student who starts on his own. Take journalism; it is easy to interject: What field is there for the student journalist? Have the papers not got their own press-men? True, they have, and indeed experience of big papers shows that, those press-men have got their coveted jobs after years of fruitful invention,.....if that picturesque phrase is not misunderstood! .....when they have ransacked life, streets, books, incidents, traffic, in search of "copy" or "story" and even then they have come to be known as mere contributors, not writers-on-the-staff. But just these fellows started as students and a student journalist has such a vast field. Interviewing celebrities, personal contacts, copy, are all his and these are the things that pay. Often a celebrity may not sit to a professional, but he will to an amateur, and certainly to a student. Or, again, there may be scenes in parks, in festivals, in holidays, which a student may better capture than the hard-boiled professional.

This brings in the amateur photographer. The picture press is tending to oust the news-print. So here is a generous chance for the amateur photographer.

A hobby for the spare time, and a paying hobby for the holiday.

Then there are excursions, offering a rich variety of interest: artistic, scientific, sociological, anthropological, to foreign and home lands, on and off the beaten track. Here, then, are openings for the amateur photographer. He comes back with copy. Publishes a book, becomes an author. Delivers lecture, becomes a lecturer. Writes a play, becomes a dramatist. And of course perseveres with his studies. Mr. Shirreff, the author of *Journey's End* went back to Oxford after amassing a pile through that best-seller and best-stager, if one may say so.

Then there are part-time occupations, in which the student may, while prosecuting his studies, engage within the portals of his own University: as assistant, lecturer, demonstrator, technician, seminarist, librarian, and the like. And if it be asked: How is one to discover one's talent? the answer is: there are numerous clubs, societies, socials, fraternities, sororities, membership of which gives one ample opportunity for undergoing any tests that may be necessary. It is unnecessary to multiply cases: some of the most eminent writers, actors, politicians, poets, etc., have made their mark in their University or college circles where they have laid the foundations of their fame.

But, too much amateurishness never pays: it is no wonder that students, even students, with all their gaiety and levity, should take things seriously, and in that atmosphere and under that stimulus appears the

*V.—The Student Business-Man.*—Examples of his activities abound: the Student's Own Sales Bureau, the Student's Own Translation Bureau, the Student's

Own Typewriting Bureau, the Student's Own Note-Taking Bureau, the Student's Own Tourist Bureau, the Student's Own Foreign Languages Bureau, the Student's Own Insurance Bureau, the Student's Own Motor Bureau, Garage, Co-operative Shop and the like. Indeed there are examples of co-operative effort which have left no sphere of business untouched and touched none without making it lucrative.

In theory, it may be urged; why should the purchaser patronise these amateurs when he can get his money's worth at the recognised dealer's? In practice, the facts, are otherwise and speak for themselves: Whatever the feeling way down, as somebody put it stressing the "way"—the student's money for the student's pocket or loyalty to the studenthood, the fact remains that such ventures in the hands of enterprising business-man have proved eminently successful.

This is as observed at the outset, a picture of the Western Student World. It teaches its own lesson and serves its own purpose. It is not intended or suggested that each element of the picture should be reproduced in India with photographic fidelity to detail. One element may serve as inspiration. Another as model to copy. A third may call for modification.....all may and will help the student in his crusade against unemployment.

It may be urged that, following a truncated couplet of Kipling's which has suffered heavily at the hands of mis-quoters, the East is East and West is West. The reply, of course, is that geographically taken that is correct, but that is no reason why every student, East or West, should not have the best of both. Two serious objections may be raised.

Firstly, the student has no leisure and secondly, he has no scope for extra collegiate work.

As to leisure it would be interesting, in this age of plans and surveys, to take a Leisure Census or Survey. The working hours in any school or college are well-known to be reasonable. They allow plenty of free time. How is that expended? A fugitive enquiry has shown that, whatever the opportunities or allurements for diversion and dissipation,—one city may have a cinema, another a carnival, a third local amusements, etc., the student bulks largely and very naturally in the clientele. Then, much time is taken up by the so-called light reading, which is in reality the reading of sensational columns of the papers. This does not mean that the paper concerned is selling like hot cakes, much rather one copy is changing hands and doing duty for a dozen and even in that paper the sports column is rightly absorbed first, then the sensational cases in court, then sensational current events and lastly, *if at all* articles of real instruction. Hence such light reading does not really conduce to elevate the student, it does not even relax, if relaxation is the deliberate object in view. On the other hand, experience of the West has shown that those who have risen to super-eminence, have been capitalists in the strongest sense of the term: they have capitalised something much more valuable than money, which is leisure. Michael Faraday, Ramsay Macdonald, Andrew Carnegie are three outstanding names, but inspiring works such as *Smiles' Self-Help* is full of many others. All these were really very careful students, who put their leisure to very good use. Some borrowed books from the library; some read them under street-

lamps; or found or created opportunity for self-help and self-education, for, after all the greatest University in the world is the University of Self-Education. Its courses are innumerable, its curriculum limitless and its term a life-time. Hence it is up to the school-boy or the student to see that he puts his leisure to the most judicious use.

As to the scope for such Self-Educated and Remunerative work, agriculture as such is not paying in any Western country; that is the experience of one, who has lived on the land with farmers on the land; but—and this is the larger part of the picture, which is not kept in view, in every western country,—there are so many subsidiary cottage industries, which help the farmer and his family, in their spare-time, between farming operations, to materially add to their income. Call them side-shows: but what are these side-shows, which have served as floats to keep the farmer's head well above water? They are: Poultry-raising, Pig-breeding, Sheep-breeding, Bee-hiving, Silk-worm raising, Mushroom-growing, Fruit-farming, Orchardry, Flower-growing, Market-gardening, Diaring, and the like. Then there is a still narrower type of cottage industry, which is pursued in the long evenings by lamp light: these pursuits are spinning, weaving, knitting, art-work, and the manufacture of a host of articles, which sell at fancy prices in Bond Street, 5th Avenue and the galleries of Rue de Rivoli. These of course, are common cases, but a most uncommon case, which came under observation was furnished by the marvellous souvenirs like bracelets, cigarette-holders, etc., made of translucent Niagra Falls, Lime-stone, selling on site but made by the peasant in an European homestead. To return to our

village-boy. All these very lucrative side-shows need a high level of intelligence and there is no reason why the village schoolboy who is reading up to standard, but failing to qualify and will possibly be giving up his studies in despair, should not take advantage of any of the above pursuits on the home farm for pleasure and for profit. The operations involved in the process are standardised and the greater the facilities for power, e.g. in the grid area, the wider the margin of profit. The home farmer be it ever so humble will always afford ample scope for the growing of *early* fruits, flowers and vegetables and the raising of *late* fruits, flowers and vegetables is still more paying. Some examples, actually seen jump to mind: Guava-seedlings purchased for a few annas each are within a short time trees worth several rupees. Labour, time and money spent hardly are worth reckoning and any wasteland, banjar, Usar, is good enough for such subsidiary culture. Still more paying and still less exacting is the culture of broomcorn.

The student under-graduate may turn up his nose at any extra curriculam activity and plead that he is too busy to be able to attend to anything by the way. This is probably an illusion: but if so, there is a fallacy and a danger: if he is really busy reading for his curriculam during all the working hours of the day and the night, then the sooner he quits his studies the better, for such unbroken application will only make a dullard of him. In England the best students are those who work moderately and there is such a principle as rotation—rotation of crops in the agrarian no less than of interests in the mental field. In other words, there must be a definite variety of studies and interest and in Western Universities it is

a common practise for students to hit upon suitable, paying hobbies.

The student and the graduate may urge that he is out for a job and has no time for any side shows. There is a Scottish proverb: Many a mickle makes a muckle; if the student graduate from before his undergraduate days has learnt to capitalise his leisure and activities, he will have by the time he has taken his degree established a foothold in some sphere or other of life and so be able to command a higher value in the labour market and in any case the long waiting period involved in job hunting will have been turned to profit.

The case of the student graduate calls for further analysis. The complaint is that all the careers are crowded and there is no room for a young graduate, but the young graduate, just because he is young, should be able to elbow his way through the front and in more than one direction. Take concrete examples, faculty by faculty: Law. Litigation is limited, and tends to shrink in step with the impoverishment of estates and litigants. The law courts cannot conceivably avail themselves of the services however excellent, of so many aspirants pressing forward to the bar. But that does not, and should not, imply that grounding in law has gone to waste or that Rs. 2,000 of education drops to an unfortunate stroke of the pen as in Kipling's words 2,000 pounds of education drops to a stroke of the *Jezail*. The young lawyer has innumerable opportunities awaiting him. After all, even in the West, where the law faculties are the most thronged and active, very few of those that are turned out go in for actual practice at the Bar. What, then, do they do? Why, they go in for business and business has vast potentialities in which



fortunes are made and unmade more readily than at the bar. Such persons as Manager, Director, Travelling Agent, Representative, etc. need a good grounding in law and in the Indian Rural Area a Zamindar's son, who has had grounding in the law will make a very much better Manager, Zamindar, Plaintiff, Defendant, Agent, Panch, Member Rural Board, Worker in Rural Uplift, and function in so many other ways than without any legal training. The curse resting on the rural area is not lack of talent but the ruthless exodus or the exodus of village talent, which has been trained, to urban areas, where it is not wanted. Incidentally, a better trained litigant from the rural area will not fall a prey to touts, who are the bane of the legal profession and help to curb touting effectively. At home the trained zamindar will be saved the evils of fragmentation. He will learn to combine with the zamindars. The trained Mahajan will appreciate the benefits of consorzia. Marketing would be more intelligible and power farming more profitable and the young lawyer who belongs to the urban area will have much better scope as a town merchant than on a pitch

in a Dharamshala as a Dharamshala Vakil.

Take arts: teachers, managers, tutors for private families, librarians, travelling companions, etc. can all put their training in the arts to excellent use.

Take sciences: going through our busy thoroughfares look up to the balconies the Chowk and you will find out not a single shop dealing in soaps, perfumes, fruit juices, and the like, the manufacturer of which at the one end are the local agent at the other should not, if they are far sighted, be all the better for any help, which a young graduate can render in improving their stock. After all in the face of keen competition from other countries, it is not so much administration or legislation, which will help the small artisan or seller as local research is directed to local problems and for such local research the young graduate with a sound grasp of the elements of science will soon justify his job.

All these cases are taken by way of example. Where there is a will there is a way and given the necessary inspiration, the young man of to-day need not despair of the future, but on the contrary welcome it with open arms.

### THE "NASHIPUR" MEDAL

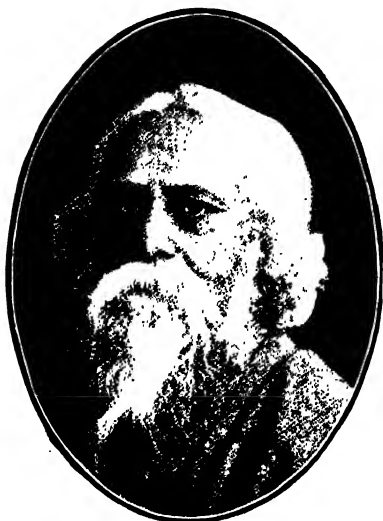
offered by the Raja Bahadur of Nashipur will be awarded to a college student for the best essay on the following subject:—

*"The possibilities of economic development of Bengal with special reference to agriculture."*

The essay should reach *The Modern Student* Office on or before the 30th May, 1934. Essays once received will not be returned. The decision of the Selection Board or the Editor shall be final and legally binding. Essay should not exceed 1000 words. **Open to Subscribers only.**

# THE GLORIOUS YEAR 1861

WHICH GAVE TO INDIA FOUR OF HER ILLUSTRIOUS SONS—  
THE POET, THE SCIENTIST, THE POLITICIAN  
AND THE EDUCATIONIST.



DR. RABINDRANATH TAGORE



SIR P. C. ROY.



PANDIT MOTILAL NEHRU.



PANDIT MADAN MOHAN MALAVIYA

# HAIL MOTHERLAND !\*

By IHAKUR RAM NAZAR SINGH (OF GAURA).

O! beloved Mother——Mother of each and all,  
Of tri-cent million souls and more;  
Thou art un-paralleled and invincible  
Whom the highest Himalayas defend,  
Whose lotus feet are washed by Ocean great;  
Hail Mother, homage to thee, despair not.

Breathes there a man who can say?  
“ India is not a Paradise on earth.”

Thou! mother, nature's play-ground——

The very panorama of scenes sublime,

Loveliest on earth, the richest clime;

Hail mother, homage to thee, despair not.

Thou art the very cradle of humanity;

'Twas on thy horizon first,

And not of Greece or Rome

That the dawn of civilization broke;

Thou! mother of sciences all;

Hail mother, homage to thee, despair not.

Every atom of thine is most sacred to us,

For, the ashes of our brothers gone

Are mingled in thy earth, air and water

That give us food and form our blood;

Isn't their flesh our flesh and bone our bone?

Hail mother, homage to thee, despair not.

On thy lap played saints and saviours,

Sages and philosophers, heroes and seers;

Shall we the blood of our fathers stain?

O! no, for their true blood we inherit;

Mother! cease thy sorrow and of cheer be;

Hail mother, homage to thee, despair not.

Mother! beloved offsprings of thy birth,

Are determined to cut off thy bonds and set thee free.

The dawn in sight the day shall follow

And thy face will brighter be,

With Freedom's holy light and golden mirth.

Hail mother, homage to thee, despair not.

Thy sons who suck thy breast each day

And claim to be thy children pure,

Without a bar of creed or colour,

Shall first embrace each other well

And then will serve the human race.

Hail mother, homage to thee, despair not.

No longer will thy sons be slack,

No longer will they coward be,

No longer will they weep and wail,

No longer will they wail and fail.

Hail mother, homage to thee, despair not.

---

\* One of the unpublished poems of the author who intends to bring out his book of national songs called “*The Pushpanjali*” or (Flower offerings at the feet of the Motherland).— *Videhanand*

# REAL UNIVERSITY EDUCATION

By REV. J. N. WEAVER, S.J.,

*Professor of English, St. Xavier's College, Calcutta.*

Many a time have I been the witness of the sad disappointment of a professor who after coming to his work of higher education in India with an enthusiasm born of real love of learning, discovers with dismay that his students have no time for scholarship but are only anxious to pass examinations by hook or by crook. He had thought to guide their youthful minds and mould their youthful hearts to *sweetness and light* but his disillusionment is complete when he finds that all they require of him is to make a good guess at the probable questions to be set in an intermediate or degree paper. He thought he came to a university and he finds he has landed in a "cramming" institute or a technical school. For whatever may be said in favour of our Indian universities, and no doubt there must be some good somewhere in them, they certainly do not conform to that idea of a university laid down so masterfully by that most human and most disinterested of scholars, Cardinal Newman. It should be obvious that a university education, the highest form of training that can be offered to a man, is fit only for a small minority. A liberal education—and after all is said and done there is no other worthy of the name—can be given in small doses at every stage of a boy's school career, but the complete humanising of the mind which is the object of a university education can fit those only who have acquired a passion for learning. Here in India, more than in any country of the world,

the portals of the university have been flung open to the 'hoi polloi', who swarm in not with the urge towards scholarship, but with the mercenary preoccupation of gathering as many letters after their name as possible in order to increase their value in the wage—or is it the marriage—market. The universities have unhappily lent themselves to this view of higher education and



REV. J. N. WEAVER, S.J.

the consequence has been mass production of graduates, very few of whom are one whit the better for their four years' intimacy with the Muses. And the most tragic consequence of this prostitution of higher education is that men who have gathered half an alphabet of degrees with which to adorn their visiting cards find

themselves in the end cheated of the mercenary aim they set themselves.

For it must be kept in mind that the kind of education imparted by the liberal schools (as opposed to the vocational schools, such as law and medicine) has no direct market value whatever. It aims at humanising and not at commercialising. Its end is education and not apprenticeship.

Education, as the word itself suggests, is a drawing out of all the human facilities, a realization of all the possibilities latent in a human soul. It is in other words the humanising process, which makes a man a man, and enables him to use all those prerogatives that lift him above the level of the mere animal. It is therefore much more than a process of storing up facts or even of acquiring certain forms of dexterity. It even transcends the end which seems to be aim of the great majority, preparation for social life. By far the greater number of educators are quite satisfied when their efforts succeed in making their pupils take a useful and honourable place among their fellows. But this falls short by a long way of the real end of education which is not to make intelligence our servant, but to establish it in its real place as the supreme mistress of all human activity. This may need some explanation. As a consequence of his spiritual nature and of his earthly condition man requires his intelligence to play a double part. It is first of all a practical instrument destined to serve the body, to satisfy its wants and to give more efficacy to its action on the world. I learn to speak, that is to communicate my wants or my orders; I learn to write, that is to extend my powers of investigation and expression; I train myself to take up a trade or a profession,

I study mechanics or law, the art of constructing a lock or an argument, that is I assimilate the experience acquired by others before me, and I train myself to the performance of certain activities which will pay my way in society. I can do all this without engaging much of my own personality, by merely stringing together the knowledge and dexterity inherited from others. In this case I use my intelligence in a utilitarian fashion, as a servant for other and less noble ends. My aim in making a lock, as others have made them before me, is to sell it and add to my capital. If I am a lawyer, I can defend my client by an ingenious handling of logic and rhetoric, and collect my fat retaining fee which I shall spend on a car or a country house. In both cases my action is not very far removed above that of an animal. My intelligence has been servant of my lower instincts; my aim has been egotistical and utilitarian. Whereas if I want to exercise my intelligence in a really human way my aim should be disinterested and unselfish. Between the workman who does his task to pay his butcher's bill and the one who works for love of his art to produce a masterpiece there is a vital difference, and there can be no doubt where the more human end of work is to be found. If I do my work, no matter how humble it may be, or how little it may bring into my purse, with gusto, with love, with the one object of achieving success, in short conscientiously, I am lifting my intelligence from the position of a servant to that of mistress of my action.

Now it seems to me that this view of human education has been almost entirely lost nowadays. And this is nowhere more conspicuous than in this country of ours. The one aim of our students, and it would

seem of their educators, is to sharpen people's wits in order to prepare them for a livelihood.. This mercenary view of education saps the very foundation of all disinterested study and turns our universities into semi-disguised technical schools.

When I contemplate the bands of young men who pass through my hands year after year I am pained to think that not one in a hundred has understood the essentials of a university training, and that consequently the process through which they have gone can be of no use whatever to them. For it is evident that the university courses as such, be they Arts or Science, are of little practical value. They are meant not to help the intelligence in its role of servant, but to train it to take its place as mistress. This is not true of university education only. In a degree it should be found in all education, as distinct from mere utilitarian training. But a university would have no meaning whatever were its aim to be merely a direct practical, preparation for one branch or another of human activity. Its very definition points it out as a school of unlimited, universal humanism, a place where the deeper training of mind and heart is to be achieved.

By far the greater number of those who now swarm to university lectures do so with no desire whatever of this deeper training. They positively exclude it by their slavish cramming of text-books and professors' notes with a view to passing examinations. They are consequently out of place in a university and should betake themselves to technical schools where artisans—pliers of a trade—are turned out.

As Acharyya Sir P. C. Ray so well remarked in his Convocation address at the Benares Hindu University, "No one should choose a university career unless he feels that he has an instinctive call in that direction. A university should be the centre of scholarship, research and culture. Let those alone seek the portals of the academy who are prepared to dedicate their lives to the enlargement and the bonds of knowledge." In other words university students should be men who seek knowledge for its own sake—or rather for the sake of the perfecting of their fundamental human nature. The Vice-Chancellor of the Agra University in his last Convocation address said the same thing in other words: "The aim of university education is to kindle disinterested love of truth, to give polish, culture, urbanity of manners and sweetness, to provide a genial, humane outlook in life, in a word to produce a beautiful soul.

'A beautiful soul' not a 'business brain,' nor a 'skilful hand.' I do not mean that all professional training should be excluded from a university curriculum. The 'business brain' and the 'skilful hand' will be all the more acute and ready if it is actuated to the 'beautiful soul', by the disinterested love of whatever branch of knowledge or art a professional man may make his very own.

This conjunction makes of an artisan an artist, a man who looks beyond the material advantage which will accrue to him, and takes pride in perfection for its own sake.

It is this 'humanising' of our outlook that characterises a university education, and which is so sadly absent from our higher education in India.

# RABINDRANATH TAGORE

## ON THE GOSPEL OF INTERNATIONALISM

A striking exposition of the Philosophy of Internationalism, was given by Dr. Rabindranath Tagore in the course of his address on the "Cultural Value of Internationalism" at the inaugural meeting of the International Relations Club (Cultural Association) of the Calcutta University.

Replying to critics who twisted the idea of Internationalism on grounds of India's poverty and political subjection, the Poet pointed out that this kind of adverse criticism was in vogue some time ago, but the tendency of modern times was decidedly in favour of Internationalism.

Giving an idea of Internationalism as it should be the Poet stressed that there must not be any barriers between one nation and another. There must be a liberal and free exchange of ideas and assimilation of culture between one nation and the other. When a nation closed the doors of the store-house of its knowledge, culture and civilisation to the rest of the world, it thence forth forfeited all its claims to be ranked in the category of civilised nations. It was only then that it debased itself.

No nation could be great which did not and could not reveal itself through the larger humanity outside. It was only through expression through a larger humanity that a nation could attain the full stature of its growth and development.

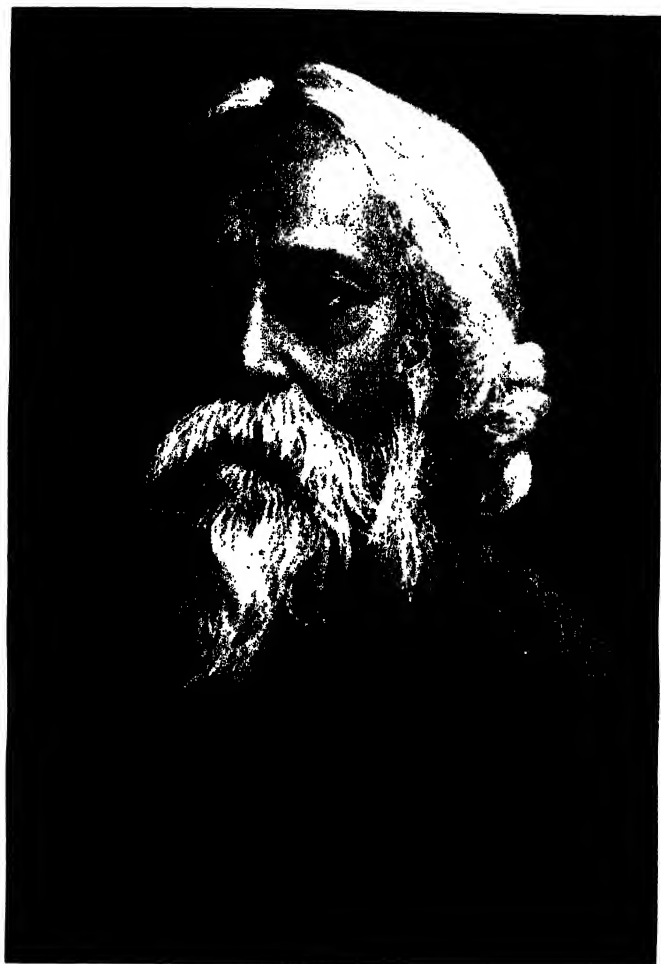
He reminded the audience that unless

they could cultivate a frame of mind which would embrace all the nations as their own kith and kin, imbibing all that was noble and good in the civilisation and culture of other nations, they could not hope to be great as a nation, nor could they claim partnership in the store-house of world's knowledge and culture. If a man confined himself within geographical limits and remained in isolation from the thought-currents of the world, he could not be complete.

If they were really anxious and determined that nothing deterred by their sorrows and sufferings, they would give Internationalism its honoured place in the national life, they would really be realising the gospel of Internationalism which was India's own, and which said "welcome all and refuse none."

The best way to express oneself was through others and a nation which wanted to express itself must express through larger humanity. It must rise above racial or national vanity.

In conclusion, the Poet asked the Association to remember that a mere collection of books in the library or mere lip-deep sympathy, was not calculated to foster the growth and development of the ideal of Internationalism. The thing that was needed was the urge from within to merge the national consciousness into the international or the universal.



RABINDRANATH TAGORE





# THE EARTHQUAKES:

## THE INDIAN EARTHQUAKE (1934)\*

By DR. N. R. TAWDE, B.A., M.Sc., (Bom.), Ph.D. (Lond.), A. Inst. P.

Dr. C. Davison, by careful statistics has shown that the average annual loss of life by earthquake calamities in the whole world is in the vicinity of 14 to 15 thousand. During the period 1800-1899, as many as 364 earthquakes of highest degree have been recorded, besides 510 of milder type. The former are said to be the most destructive resulting in loss of life on a large scale. In Italy, during the period 1601-1900, the number of persons killed was 4,222 per earthquake of a destructive type and 8·3 per earthquake of a milder type. The strong Japanese earthquakes of 18th century gave on an average 3,892 deaths per earthquake. If the same rate governed all earthquakes, the annual loss of life is that estimated by Dr. Davison. It may be remarked that this number is much less than the number killed by motors annually in the U. S. A. In view of the fact that calamities like these which are nature's freaks, resulting in tremendous loss of life and property, have occurred in the past and are occurring now and then, it behoves us to examine the causes of earthquake and to get some explanation of the recent very

disastrous earthquake so fresh in our memory.

### The Theories of Earth

In treating the subject of earthquakes, the knowledge of the origin of earth is



DR. N. R. TAWDE.

\* The following literature was consulted in preparing this article :—

1. Outline of science.
2. Articles on earthquakes by Dr. S. N. Sen, Prof. S. K. Mitra, Dr. S. C. Roy and Dr. Hunter.

quite essential. The earth may be regarded as the part of larger mass from which it was thrown off along with other planets, in the form of knotted spiral

nebulae, many of which we see in heavens to-day. There are two theories prevalent regarding the origin and constitution of earth. One is due to Laplace according to which the earth was originally a hot gaseous glow thrown off from nebulae. This in the early stages passed into a molten sphere wrapped into vapourous envelope. During the process of cooling a crust was formed and waters condensing on it, gave an infinite band of universal ocean. On further cooling, the resulting non-uniform shrinkage and deformation caused the infinite mass of water to accumulate in basins thus giving the appearance of earth and water.

The other theory is the meteoritic theory. In this, the nebulae in the primitive stage were considered to be gaseous, but later condensed into scattered meteorites and formed the planets and earth by passing through a stage of small scattered bodies. Growing from a smaller mass, the earth by gradual accretion came to be clothed with atmosphere and hydrosphere, *i.e.*, air and water in its present form and dimensions.

### Constitution and Dimensions of Earth

The earth is composed of the same materials as those of planets and other bodies of the solar system. The proportions, however, in which they exist may be different. In its primitive stage, the earth in its outer regions had liquid and gaseous materials. It was from this regions that the moon got detached and formed a separate body. This primitive earth had a diameter of about 5,500 miles. This, by drawing in more nebulous materials, had then increased to 8,100 miles. As a result of shrinkage

due to cooling, it then reduced to 7,900 miles.

On the exterior, the earth was probably like a mass of lava sometimes boiling and sometimes forming a crust. The boiling process would have brought about the sorting of materials, the lighter ones comprising of rocks rising to the top and the heavier metallic ones sinking to the central regions. The outer shell is therefore the rocky shell. The greatest depth in the earth's crust that we have been able to reach is a little less than a mile and a half and the evidence adduced from this testifies to our conclusions regarding the constitution of this shell. Our knowledge of the interior of the earth is less perfect and is mainly derived from the phenomena of volcanic eruptions and earthquakes. Probably the inner core is nickel-iron and the shell between this and the outer rocky crust has a composition much more akin to that of stony meteorites. The rocky shell is about 50 miles in thickness.

### Temperature in the interior

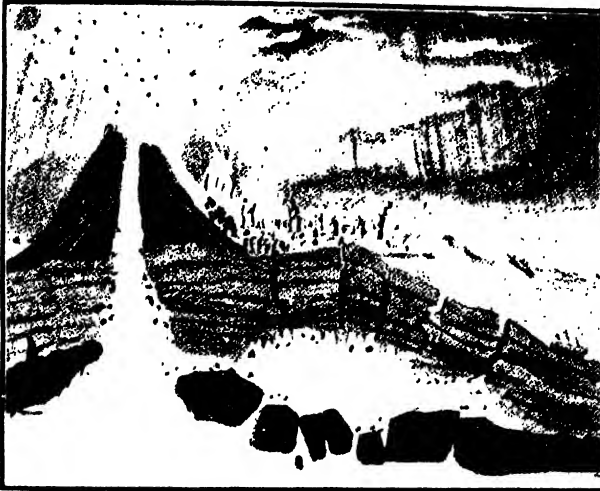
As we pass downwards in the rocky crust, there is a uniform change in the nature or the material accompanied by rise in temperature. But it is thought that below this region, a sudden change in conditions makes itself apparent. The internal heat of the metallic core is retained inside on account of the exterior shell cooling down earlier. That the temperature of the interior of the earth is very high is shown by the existence of hot springs, volcanoes and the rapid rise of temperature observed in mining operations. Approximately it is reckoned some thousands of degrees. The reason why at such high temperatures, the material inside does not become liquid or gaseous is due to extreme pressure of the surround-

ing layer which packs the molecules together and robs them of their mobility.

### Geological Changes

There are two kinds of geological processes, one diastrophic and the other catastrophic. The former are the slow, imperceptible variations which bring about

pressure of the surface crust and thus causing the high temperature mass inside to liquify or vapourise at the lowered pressure. The deep-laid molten matter thus bursts forth in terrific jets carrying solid masses along with it through a pipe-like passage and shaking the foundations of mountains or hills. When the intensity is such as to affect a fairly large area, the



VOLCANIC ERUPTION

a gradual change in the configuration of the earth's crust. The latter, *i.e.*, the catastrophic changes are those which take place abruptly and are characterised by violence. Among these may be classified the volcanic eruptions, earthquakes and landslips, etc.

### Volcanoes and Volcanic Earthquakes

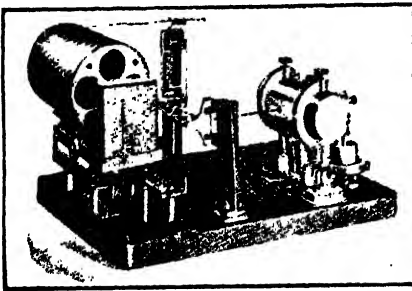
Volcanic eruptions are unknown to us in this country. We have heard much about them from other parts of the world especially Italy. They are the result of internal heat overcoming the extreme

shocks constitute earthquake due to volcanic eruption.

### Tectonic Earthquakes

Many of the severe earthquakes have however no immediate connection with volcanic activity. They are due to relative shifting in the earth's crust and are termed tectonic earthquakes. There is what is known as 'focus' of the quake from which tremors start and pass through the body of the globe as elastic waves. Vertically above the focus on the surface of the earth is a place called 'epicentre' of the earthquake. The waves may cause

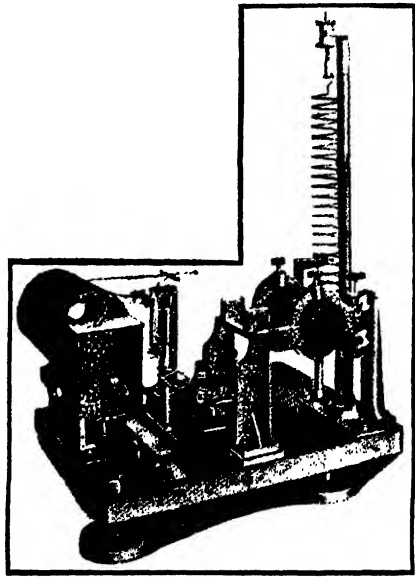
vertical as well as horizontal movement of the ground, the magnitude of the vertical being much smaller than the horizontal. Those waves which cause greatest oscillations of the ground pass along the surface of the earth and affect a sensitive instrument called 'seismograph' by means of which the earthquake phenomenon is studied. The seismographs are highly sensitive instruments installed in meteorological observatories all over the world. We have got them at Calcutta, Bombay, Kodaikanal, Agra and Dehra Dun. Information about the physical state of the earth unobtainable by other means is derived from the records given by the seismographs, by a process of mathematical reasoning. It is also possible to locate roughly the 'epicentral' area by its means. These tectonic earth-



vertical forces such as those supporting the weights of mountains, and these are liable to produce fissures in the earth's crust. In general we can say that the strains are relieved by adjustments taking place within the crust. It is these adjustments that are felt as quake shocks.

### The Indian Earthquake (1934)

The history of the previous Indian earthquakes of the last century reveals the



SEISMOGRAPHS.

quakes are the result of instability in the structure of the earth and the faults that are left during the growth of the surface crust. When during the process of contraction due to cooling, the crust becomes too large to fit on the inner surface, it gets crumpled and folded and the great strain of accompanying horizontal compressional forces results in the fracture of ground at places where it is weakest. Strains are also produced by

existence of a main seismic belt extending from Frontier Hills to Burma along the Himalayas. It is in this region that the recent disastrous Bihar earthquake has occurred. In a recent issue of 'Nature', Dr. Graff Hunter has shown that the area between the Himalayas and the Ganges extending from Meerut to Darjeeling is one of excessive under-loading in the earth's crust. The deficiency of pressure in this area is more than 200 tons per

sq. ft., and arises from abnormally low density of the crust. This area of underloading is flanked on the North and South by region of overload. The total overloading of these outer regions is equal to the underloading of the Ganges Valley. This must naturally cause great pressure differences in the earth's crust. Coupled with this is the evidence of land level steadily rising every year in the regions of underload as revealed by the spirit levelling operations. Dr. Hunter has summed up in the following lines, the situation previous to the earthquake of 15th January, 1934: "(1) That there was a large area of serious underloading flanked by the regions of overload; (2) that the spirit levelling operations gave results pointing to land steadily rising in the regions of serious underload, the rate rising as the centre of the area is approached".

The effect of all this must be the continuous yielding of earth's crust. Every student of physics knows that a material when stressed beyond its elastic limit ultimately fractures. The evidence of fracture having occurred is furnished by the January earthquake. The floods which followed the earthquake give indication of the resulting rising of some portions of this area. But it is by no means certain that this earthquake will have entirely relieved all the loading anomalies.

The subject of the origin of earthquakes is highly controversial and that of the Bihar earthquake is still more so. We cannot claim so far any finality in our knowledge of it. The above is one of the many explanations given and appears



FISSURES IN THE GROUND CONSEQUENT  
UPON EARTHQUAKES.

(A picture of Bihar Earthquake.)

highly probable to give it a tectonic origin. The view of some that it is due to volcanic activity in the North of Bihar does not find much favour.

## THE HON'BLE RAJA SIR MANMATHANATH'S "SANTOSH" GOLD MEDAL FOR HIGH SCHOOL STUDENTS.

Will be awarded for the best short story on any funny incident. The story should reach the Modern Student Office on or before the 20th May. The decision of the Selection Board or the Editor shall be final and legally binding. **Open to subscribers only.**

# THE SPIRIT OF TRUE EDUCATION

*By* DR. P. D. SHASTRI, M.A., M.O.L. (Punjab), Ph.D. (Kiel), B.Sc. (Oxon), I.E.S.,  
*Principal, Rajshahi College.*

It is now quite fashionable to decry the present system of education that has for the past 100 years insisted on the predominance of English not only as an important subject of the curriculum but also as the general medium of instruction even in the school, and that has at the same time secularised education rather too much. I only wonder why this unpsychological procedure of teaching the child through a foreign language was allowed to remain in the field such a long time. It is difficult to conceive of a greater psychological blunder in the nation-building programme. It has resulted in producing a class of men who take pride in their ignorance not only of their own language and in their inability to express themselves fluently in it but also in their own tradition and culture. Happily, there is now a movement by which the vernacular as a medium of instruction is coming to the forefront.

But the question of language alone will not solve the whole difficulty. We have somehow produced a cultural and religious alienation from our rich and glorious past. True education can never tolerate any chasm between the movements of its present ideas and the inspiration of the past traditions of a nation. A purely secular education has turned our spontaneity and originality into mechanism and imitation. The continuity with the past being rudely cut off we drift along paths whose direction we sometimes cannot understand. We are strangers to our own masses and

sometimes to the older folks in our own families by means the new type of secular education that has created within us some kind of contempt for our past institutions.

I would suggest that in addition to making the vernacular of every province the medium of instruction at least up to the Matriculation and adopting Hindi as a compulsory subject in addition to English, serious attention should be paid to the spiritual life of our students. If that life is completely starved in the school and the university, education will remain distinctly faulty, as at present. While a common language will unify all different provinces, which can work out their own lines of development by themselves without creating any unnecessary detachment between themselves, the tone of general education can never improve without an appeal to the higher side of human personality. That is the only way to cure the unfortunate communal and provincial jealousy that is undermining all hope of India's national, political and social unity.

If, therefore, education is not to be completely cut off from life, efforts must be made to present to students some of the higher types of idealistic thought as find expression in the moral and religious literature of all sections of our people. That will help in changing the distorted and vitiated outlook of many educated folks of our time. A purely secular education has somehow produced that hypocrisy which makes us preach to others without ourselves acting upto our maxim.

which makes us talk a good deal without meaning what we say, and which sometimes makes us instruments in widening

cannot be called 'educated' in the true sense of the term, in spite of their academic distinctions. Education and communal



DR. P. D. SHASTRI.

the gulf of communalism to our advantage. I go so far as to say that those people who preach crass communalism

outlook never go together. They can never be fitted into a common mould. Religion must not mean sectarianism or



fanaticism. The spirit of tolerance and mutual give-and-take is a necessary adjunct to a truly effective and religious education. Our personality is not merely the body and the mind—there is a higher aspect of the soul life, whose needs can only be administered to by the spirit of a true and universal type of religion.

Life in its broadest sense is permeated with religion. When the nectar of the truly religious life is turned into wholesale poison, it becomes communalism. Man is a religious animal no less than a political animal. If he cannot be conceived as realising his ideal in isolation from society, he can also not be conceived to realise his best with his religious life starved. It is universal religion that teaches us the possibility of rising above our merely human existence and finding peace, joy and contentment in the higher life of the spirit. If our students do not begin to feel the necessity of that higher life from the very beginning, they will always find some kind of void or blank within later on, and this will lead to discontent, which might have various evil ramifications. This spiritual life manifests itself in the progress of civilisation. Such progress is of course never in a straight line. There are many receding curves before the movement gathers force enough to dash forward. Perhaps we are now passing one of such receding curves, as the world's civilisation stood never in greater peril than to-day, and even in the political field the League of Nations has somehow proved its futility, and nations are drifting towards another catastrophe that might turn this world into a greater inferno than the one we experienced during the last War.

To cultivate genuine fellowship should

be one of the aims of our students. But such fellowship with others cannot be realised without imbibing the life of the spirit, that creates Truth, Goodness and Beauty in its realm of inwardness.

It was the late Professor Rudolf Eucken of Jena who strongly advocated the claims of such spiritual life, and our students may be glad to learn that the very house in which he lived at Jena—the centre of inspiration to thousands and thousands of students from the east and the west—is now turned into the foremost centre of universal fellowship and international culture. It is called after his the *Rudolf Eucken-Haus* and is situated at 5, Botzstrasse, Jena, and with the noble and high aims it has before it, it should be a most welcome place for Indian students, research scholars and other serious-minded people to go to. There they will find that serenity, that peace, that harmony, that genuine affection for all nations without the least colour prejudice that formed something of the background of Professor Rudolf Eucken's philosophy. Travelling is an education in itself, and I should recommend that our students must not merely think of taking a degree at Oxford or Cambridge but of imbibing something of the higher side of the world's culture in different centres of learning, especially where they are not subjected to any humiliation and colour-bar.

In the Rudolf Euckenhaus one feels as if the Divine has entered into the compass of the Human without in any way impairing its Divinity. Such inspiration is worth very much more than a stereotyped education, which makes us mere machines for passing the examination and kills the very soul-force within.



THE QUEEN OF SWANS FLYING IN THE HEAVENS



# INDIAN EDUCATIONAL AND CULTURAL FILMS

*By* RADHA RAMAN MANNA.

The cinema and particularly the Talkie Cinema, one of the marvels of modern science, have been making considerable progress and becoming more and more popular amongst all classes of people, particularly among students all over the world. Apart from its entertainment side, the talkie cinema is a potent force in assisting the intellectual and cultural



RADHA RAMAN MANNA.

development of the community. There can be no doubt that the cinema plays a very important part in spreading education among the children.

For many years the question of the introduction of the Indian educational and

cultural films by the film producing companies in India, which will tend to educate the tender minds of the young cinema-goers, mostly students, and develop their intellectual and cultural faculties, has been discussed and every one agrees that something must be done about it, but nothing has so far been done in this direction. Now-a-days, a student has no real thirst for knowledge that might make a man of him and this want may, somewhat, be removed if the initiative be taken by some Indian film producers to produce educational and cultural films. Let us hope that some Indian film producing concerns will take this matter up in right earnest for the removal of this long-felt want of the Indian students and of the general public and will give a lead in this direction by producing educational and cultural films and also news-reels as early as possible which, I dare say, will be equally welcomed like foreign educational films and news-reels. These films will, no doubt, create an All-India market of its own in no time and the producers will also derive much profit from them owing to their heavy demand in this country and with the growth and development of Indian educational and cultural talkie films and news-reels, foreign films will get into lesser and lesser demands, day by day, as the average mass of students do not quite follow the foreign tongue and unaccustomed accentuation in foreign talkies. Indian students require such films as will

suit their culture and tradition. Of course, geographical and scientific films will recognise no national or class distinctions but cultural films will mostly have to be based on the fundamentals of Indian culture.

In these days of scientific methods, the use of the educational and cultural films for students has received deserved attention of educationists in almost all Western countries and after careful experiments, educational and cultural films have been found to be the most useful and valuable of all visual aids in education hitherto discovered. English educationists take a very keen interest in the use of educational films for students as a part of their regular syllabus.

Arrangements to be made for taking the students once or twice a month, as may be possible by the school or college authorities to their respective local cinema houses exhibiting educational and cultural films to enrich the mind of their students by ennobling thoughts and encouraging events from the educational and cultural films will be greatly appreciated by the educationists of eminence and leading citizens in general and the students in particular. It is to be hoped that this move will receive the strong support throughout the length and breadth of India owing to its great educative importance.

It might be mentioned in this connection that one of the oldest English educational Institutions of Bengal namely the London Missionary Society's Institution took a very keen interest in the use of

educational films and students were entertained at shows where only educational films were shown.

The following note on "Films for Scholar" by Dr. C. W. Kimmins which appeared in the "Empire Review" some time ago will be of great interest to the readers and will impress upon them the necessity of the introduction of the talkie cinema for educational purposes:—

"The advent of the talkie has vastly increased the potentialities of the cinema for educational purposes.

"The serious objection of a purely visual method of instruction disappears with the introduction of accompanying auditory sensations. The caption passes into the back-ground and the more intimate connexion of the human voice with the visual materials will be an advantage which cannot be over-estimated.

"The cinema is destined to occupy an ever-increasing position of importance in the education of the child and the present type of text book will eventually give place to one more closely associated with cinematographic requirements. Provided always that great care be taken to secure that pure diction be employed in the making of educational films, it should have a beneficent effect in raising the standard of good speech among our children.

"The prospects of a remarkable advance in educational procedure are very bright and it is to be hoped that we shall take full advantage of them".

# SIR ASHUTOSH MUKERJEE

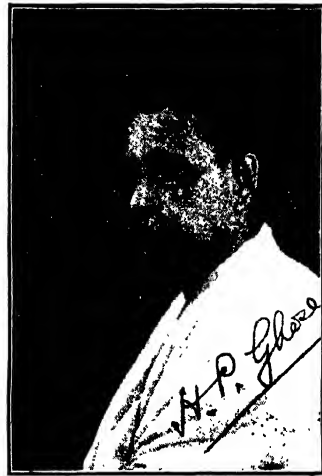
By HEMENDRA PRASAD GHOSE.

The unveiling of the bronze statue of Sir Ashutosh Mukerjee recalls the incidents which were characteristic of the man who for about a quarter of a century occupied an almost unique position in India. He stood foursquare to all the winds that blew, solid as a pedestal of granite, mighty of limb, his eyes flashing intelligence and challenge from under the terrific eye-brows, his nostrils swelling with defiance, his voice bursting in upon the tranquillities like a fog horn. To cross his path seemed a misdemeanour. To be opposed to him was *ipso facto*, to be in the wrong.

Ashutosh was born on the 29th June, 1864 in Bhowanipore (Calcutta). His ancestors came from Jirat Bolagarth a village on the Ganges; and his father Dr. Ganga Prasad settled down in Bhowanipore to practise as a medical man after he had passed out of the Medical College. He had two sons whom he kept them as the apple of his eye. When one of them died young he was disconsolate and it brought down his gray hairs with sorrow to the grave. Dr. Ganga Prasad was very careful about giving his sons a liberal education and Ashutosh owed a good deal of his mental peculiarities and gifts to the educative influence of his father during the formative days of his life.

It is said that when a student in the South Suburban School he discovered certain errors and inaccuracies in Barnard Smith's Arithmetic and wrote about them to the publishers of the book. The

author acknowledged the errors and sent the boy a collection of books. He passed the Entrance examination of the Calcutta University in 1879 and joined the Presidency College. Mathematics was his special subject, but interests seem to have covered a vast range of subjects. He



HEMENDRA PRASAD GHOSE.

stood first in the B.A. Examination in 1884 and in the M.A. Examination in 1885—a week before he had appeared for the Premchand Raychand Scholarship which brought him the prize of Rs. 8,000 and a gold medal.

Such was the esteem in which he was held by the University that when a young man of twenty-four he was appointed an examiner of M.A. students.

After passing the B.A. Examination he

joined the Law class of the City College, and, through the influence of his father, became articled as a clerk under Sir Rash Behary Ghose. He began to practise as a pleader in the Calcutta High Court and slowly but surely attained a position of eminence. He became a D.L. and was elevated to the Bench in 1904. The number of his judgments which can be found in the pages of the Law Reports exceeds, we are told, two thousand and they relate to almost every branch of law. We cannot do better than quote the

Courts..... If we wish to appraise the merits of Sir Ashutosh Mukherjee, he must be tried, as he himself would have wished, by the very highest standards. It would be doing him poor justice to institute a comparison between him and the rank and file

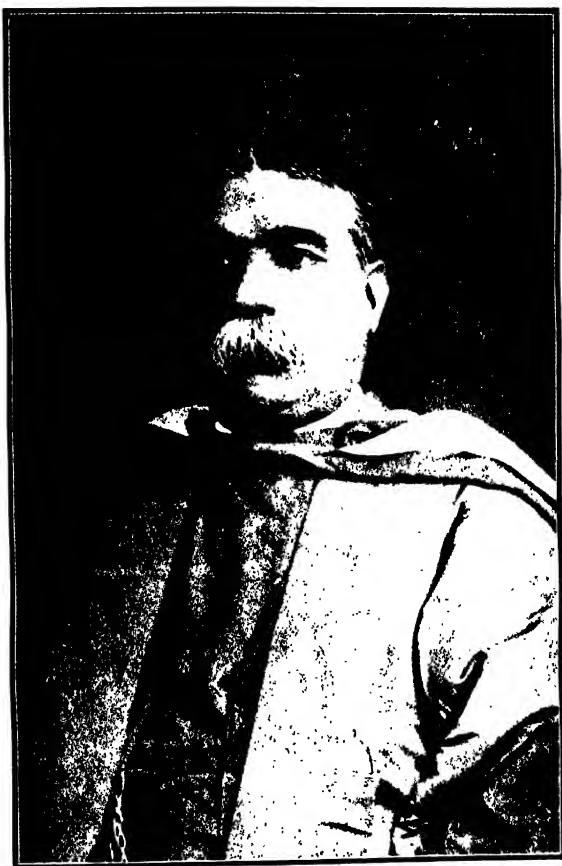


THE HON'BLE RAJA SIR MANMATHA NATH RAY CHAUDHURY OF SANTOSH,  
PRESIDENT OF THE BENGAL LEGISLATIVE COUNCIL,  
UNVEILING THE STATUE OF SIR ASHUTOSH MUKHERJEE AT THE CHOWRINGHEE SQUARE.

words of Sir P. S. Sivaswamy Iyer about the characteristic qualities of his judgment:—

"In ability, erudition and strong common sense he was easily the foremost among the Judges of the Indian High

of judges of our rather overcrowded High Courts at the present day. Two great characteristics of Ashutosh as a lawyer were his vast learning and his prodigious industry. He was not content to confine his search for principles to the



*Amator Mosher*

"The Modern Student"  
May 1934.





usual repertoires of Indian or English decisions. His quest for principles took him far afield to the decisions of the American courts, not merely of the Supreme court but also of the State Courts and to the decisions of the highest Courts of the Colonies. The habit for turning for light to the American Case-law and jurisprudence was first started in India by Sir S. Subramania Iyer. Sir Ashutosh Mukerjee improved upon his example and revelled in the citation of American authorities—a practice beset with danger in the hands of less discriminating followers..... It may be said that no other judge in India had so many varied interests making such enormous demands upon his time."

But his chief interest centred round the Calcutta University which for years was synonymous with Ashutosh. If he was great as a judge, he was certainly greater as an educationist. "To university concerns" he said, "I have sacrificed all chances of study and research, possibly to some extent, the interest of family and friends, and certainly.....a good part of my strength and vitality." He fought for the University and he secured donations for it. The magnificent buildings the Calcutta University now possesses, the well-stocked libraries, and the institutes of Science, not to speak of the numerous chairs, have all been the outcome of his unflogging efforts. He was Vice-Chancellor of the University from 1906 to 1914 and subsequently for two more years. He attended his office in the University everyday after his work in the High Court and looked into every detail of its affairs. During the vacations of the High Court, it was no unusual sight to see him working in the Vice-Chancellor's room from eleven in

the morning to eight in the evening—"toiling", as Sir P. C. Ray has put it, "like a Hercules and putting his shoulders to the wheels of the elaborate machinery." Indeed the Calcutta University, as it is to-day, may be said to be the handiwork of the great man who in his student days had carried away all its honours and prizes and had dreamed of re-shaping it into a temple of learning as great as any in any part of the civilised world. It was his ambition to see the fertilising waters of intellectual knowledge diffuse from their great and copious fountainhead at the University by a thousand irrigating channels over the whole length and breadth of the land. He strove hard to surround the Calcutta University with all those elevating memorials and sanctifying associations of scholars and poets and sages, that march in glorious procession through the ages and make Oxford and Cambridge a dream of music for the inward ear, and of delight for the contemplative eye. The secret of his success lay in his mastery of facts. Oliver Wendell Holmes says that some men lead facts about with them like bulldogs, and let them loose upon you at the least provocation. His facts were bulldogs that leapt at your throat and shook the life out of you. Such was his knowledge of the working of the Universities that his convocation addresses were, so to say, a stethoscope through which one heard the beating of the heart of the University.

He repelled every attack aimed at the University with the skill and determination of a great general. He stood against any attempt made by the Government to curtail its powers or grants. And when in 1921 the Non-Co-operation movement launched by Mr. Gandhi attained the

white heat of enthusiasm he broke its back as far as the boycott of the University was concerned. He stood by his *Alma Mater* and resisted the forces of Non-Co-operation led by no less a leader than Mr. C. R. Das. He stood for liberty but withstood every attempt to degenerate it into license.

He was a nationalist to the core of his being and held that nationalism was no bar to serving the Government loyally.

He retired from the Bench on the 21st December, 1923 and resumed practice. It was his programme to enter the arena of politics and give his countrymen a lead in their political progress. But he passed away unexpectedly on the 25th May, 1925 mourned by all.

If, as we hear so often, we have lost temporarily the spark of the divine we must take for our first man one less than heroic—one who by an exceptional union of qualities touches a certain ideal of perfection which is a sort of greatness. Sir Ashutosh possessed that union of qualities in a manner which was surprising. His mind was a seed-plot of ideas. And as for his stock of general information—well—massy, splendid and various treasures were laid up in his large mind. To him action was the only valid gospel of life and he had the energy of a steam-engine. But he hated heat without light, volition without direction and passion without purpose. Even those who could not agree with him admired his compelling conviction because his information gave rise to those reserves of power that endowed his words with their peculiar weight and his actions with their stamp of authority.

In private life Ashutosh was simple and unostentatious. He preferred the traditional ways of old Bengal to the conventions of European civilisation. But he

was proud of his nationality and of the culture he has heir to.

Besides being a judge of the High Court and a Vice-Chancellor of the University he was also a member of the Legislature on more than one occasion, and distinguished himself by his wise moderation and dignified criticism.

We have said that Ashutosh was great as a Judge and greater as an educationist. But he was greatest as a man. His intelligence, industry and independence made him a leader of men and he was a true and great leader. After all he had the unquenchable spirit of old Ulysses—the spirit yearning in desire to seek a newer world:

“To follow knowledge like a sinking star,  
Beyond the utmost bound of human  
thought.

\* \* \*

To strive, to seek, to find and not to  
yield.”



THE LARGEST BALLOON IN THE WORLD.

# WHEN THE POET LOVED

By "NIRMA."

"Darling, do you know how much I love you" asked a modern girl to her lover in a Cinema House. "I know, but I can't say how much" was the ready reply. It is a pity that in these days of wireless and television, of high speed cars and delicate measuring instruments, scientists have not invented an apparatus that could record the depth and intensity of love of our modern couples. For years, it was the exclusive realm of poets and dramatists. Now, Hollywood Stars and Divorce Courts have usurped it.

What the modern lover failed to measure, the ancient poet has recorded—perhaps one of the greatest of love stories in history.

Dante's love for Beatrice is one of the purest and most pathetic incidents in the life of any poet. Dante, when he was nine years old fell deeply in love with Beatrice the nine year old daughter of a highly esteemed Florentine Citizen. The occasion of their first meeting was a May-Day festival held at the latter's house. Young Dante experienced an emotion so intense that it affected his whole life. Instead of playing with the other children, he stood apart, pale and rapt with adoration for the gentle, beautiful girl whose image was never afterwards to be absent from his mind.

Nine years were to pass before he saw her again and the sight of her, now grown to womanhood, and ineffably beautiful, completely overwhelmed him. Trembling with emotion, he returned home to

write the first of those wonderful sonnets that tell the story of his deathless love.

Dante, the young lover regarded his love with such sacred reverence that he feared to come within her presence. He sought out other ladies and to them he



DANTE AND BEATRICE.

extolled the virtues of Beatrice. But this led to the greatest tragedy. She misunderstood him. When she next met Dante, she mocked at him for his faithlessness. The poet was so stricken with

grief that he became ill and had to be carried from the house. Beatrice never knew of the intensity of his feelings for her. She was too pure and remote for him to be the subject of any earthly affection.

Soon afterwards Beatrice married a rich merchant. Dante became resigned to his fate, but his mind was now filled with terrible forebodings that Beatrice would die. It was true. Beatrice died when she was just 24 years of age.

Two years later he married. In spite of it Dante's mystical love for Beatrice remained the inspiring force of his life. He looked upon his earthly existence as a pilgrimage and upon himself as an erring spirit guided to perfection, by the supernatural influence of Beatrice. He said to himself "It is my hope that I shall yet write concerning her what hath not before been written of any woman." And it has come out true in the immortal "Divine Comedy".

In his beautiful Italian language he begins by telling how he was wandering through the forest on the Thursday morning before Easter in the year 1300. His way was suddenly barred by three

furious beasts, a wolf, a lion, and a leopard. All seems lost, but all at once the poet Virgil appears before him. The great Latin poet salutes his disciple saying that he has been commanded by the Blessed Virgin, St. Lucy and Beatrice to guide him through the regions of the next world. Under the guidance of Virgil, Dante is first taken to Hell. On the way they encounter throngs of condemned souls. Most of them are atoning for their sins on earth suffering dreadful torments. At the very bottom of the pit of Hell lies the Devil, Lucifer, fixed for ever in ice.

Dante and Virgil climb down Lucifer's limbs to the centre of the earth, and then climbing upward for a day and a night they reach the surface of the earth and the beginning of the mountains of Purgatory. This region is inhabited by souls who have repented too late and are now suffering a period of Penance.

Then the two poets climb its seven steep terraces at the top of which is the Earthly Paradise. Here Virgil departs, Beatrice appears and conducts Dante into the Presence of God Himself.

## THE IMPORTANCE OF GEOGRAPHY

*By* Miss P. MAMMEN, B.A.,

*(Stanley Girls' High School, Hyderabad.)*

Geography is one of the most fascinating and universal of all the Sciences of to-day, because it touches human life at so many points. A student cannot grow up without constant contact with geography. The various phrases of geo-

graphy are certainly delightful to any student. One student feels the romance of maps; another finds special interest in the story of wind and rain, cold and heat; a third with great pleasure seeks for a knowledge of vegetation and animal life

of various countries; a fourth reads with delight and interest of foreign lands where customs and manners are so different from those of his own land; while a fifth likes the study of the great industries and manufactures which have grown up in different parts of the world. It may thus be seen that geography tells its great stories to every student, and that it is a very wide subject.

Geography may be defined as writings about the earth; for Geo comes from a Greek word meaning *Earth*, and *Graphy* from the word to *Write*. But the study of geography is not confined to earth alone, for it is closely related to geology, astronomy, and to other sciences as well. Here it may be noted that both geography and history are inter-related. The latter entirely depends on the former. It has been said by one of the historians that "Geography is the root of history, and history is the fruit of geography." It is understood that the history of a country is the result of its geography. One cannot fully understand the history of any country, without a knowledge of its own geography.

There are many interesting ways of studying geography. A student must begin the study of geography by paying special attention to the geography of his home, city, or town. The student learns best, if he proceeds from familiar things to those unknown. After becoming familiar with his own town and his own state or province, he is ready to gain a knowledge of wider areas, and to a dweller of a country other than his own. Yet very few actually realize the size of their home country.

The study of comparison makes a student know much in geography. He must be able to rank his own state or

province with other countries in area, physical features, population, etc.

The boundary lines is another interesting topic in the study of geography. There are both physical and political boundary lines in the world. The latter is a man-made phrase of geography, while the former is really determined by the physical conditions. These natural barriers have great influence on the



MISS P. MANNEN

climatic conditions of a country. In many countries the physical features almost make the climate. These two important factors, namely physical features and climate together control the distribution of vegetation. Each type of climate has its own type of vegetation, for example the Mediterranean climate yields Mediterranean fruits, such as grapes, orange and lemon; while Equatorial climate produces tall ever-green trees. Just as the climate determines vegetation, the vegetation controls animal life. We cannot find sheep

in forest areas, nor do we find elephants in Polar regions. On the other hand, sheep are found in pasture lands while elephants are found in Equatorial and tropical forests. Thus we see that each type of vegetation has its own characteristic animals.

Then we come to man. Man's life is really controlled by all these factors, namely physical features, climate, vegeta-

tion and animal life. Any student is naturally more interested in human beings than in other things. The people—their characteristics, their customs, their dress, their occupation and their needs constitute the central factor in Geography as it is studied to-day. Last though not least, is the human geography which is the most interesting and important part of our subject.

## DICTATORS OF THE WORLD



Top Row from the left: (1) Stalin of Russia (2) Kemal Pasha of Turkey.

Second Row—(1) Hitler of Germany. (2) Mussolini of Italy.

Bottom Row—(1) Admiral Horthy of Hungary (2) President Roosevelt of America (3) Dr. Dollfuss of Austria.



## MILLIONAIRES OF THE WORLD



(1) John D. Rockefeller—(2) Henry Ford—(3) James A. De Rothschild  
—(4) Lord Nuffield—(5) Sir Henri Deterding—(6) J. Pierpont Morgan.

## SWINDLERS OF THE WORLD



Top Row from the left—(1) Leopold Harris, big business man, in gaol.  
(2) Stavisky, gambler, financier, suicide. (3) Hatty, financier in gaol.  
Bottom Row—(1) Loewenstein, financier disappeared from 'plane.  
(2) Kreuger, financier, suicide.



# THE INDO-JAPANESE TRADE AGREEMENT

By B. R. SEN, I. C. S.

"We have got to face the fact," said the Hon'ble Sir George Schuster in a recent speech\*, "that the world's market as a field for the free exchange of products of various countries, each country producing that which it is best fitted to produce, is a conception which will no longer be fully realised. One may, by agreement between groups of nations, such as the nations of the British Commonwealth, provide special sections of the world in which a system of comparatively free exchange can be maintained. Arrangements such as the Ottawa Agreement which has facilitated trade within such a group have enormous possibilities. Apart from special arrangements of this nature, it may be possible for a country to help its international trade by special undertakings with a particular country, such as, for example, the understanding which has recently been reached between India and Japan. All the evidence goes to show that international trade is likely to become more and more dependent on special arrangements of this kind, and when a country does not look after itself by making such arrangements, it may well lose its place as a factor in international trade."

We shall analyse here the circumstances that have led up to the Indo-Japanese trade agreement and its implications.

\* Speech delivered before the Indian Institute of Economics on the 13th January, 1935.

## Japan's Exports to India

In the beginning of the nineteenth century the trade of Japan with India was not very important. In 1903-04 the total of the trade was 10.92 crores and the bulk of this trade was represented by raw cotton which Japan required for her rapidly expanding cotton industry. In 1913-14 the year just before the declaration of the European war the value of



B. R. SEN

this trade was 27.47 crores. The expanding trade of Japan with India was attributed to the establishment of commercial agencies, the ability to supply cheap

articles, the establishment of a direct line of steamer service with India and the opening of a branch of a Japanese bank. Thus out of a total of 22.66 crores of

at Bombay.\* The position of the Japanese trade with India in 1913-14 will be manifest from the following table:—

Exports to		Imports from	
Principal articles.	Value (lakhs).	Principal articles.	Value (lakhs).
	Rs.		Rs.
Rice	19,40.0	Apparel ...	10.2
Hides and skins	13.2	Camphor ...	12.4
Jute manufactures	14.8	Cotton-hosiery	83.5
Maize	9.5	Glass and glassware	15.8
Rice	1,61.0	Matches ...	36.0
Other articles	1,23.0	Metals ...	41.4
		Silk manufactures	144.0
		Other articles	130.0
	22,66.5		476.0

exports raw cotton alone accounted for 19.4 crores. On the import side the trade of Japan was 4.7 crores only. It is significant to note that Japan's share in the Indian trade was 6.4 per cent. as against Great Britain's share of 40.7 per cent.

### The Effects of the European War upon the Indo-Japanese Trade

The European war effected far-reaching changes upon the course of the Indo-Japanese trade. With the curtailment of imports from the European countries, opportunities presented themselves to Japan for an expansion of trade with India of which she fully availed herself. The following table will show the great

increase in the Indo-Japanese trade during the period:—

	Imports from (₹'000).	Exports to (₹'000).
1913-14	3,187	15,115
1916-17	3,339	18,756
1917-18	12,175	22,733
1918-19	22,349	19,427
1919-20	19,153	46,266

Thus the share of Japan in the trade of India rose from 6.4 per cent. in 1913-14 to 14.9 in 1918-19, whereas the share of Great Britain during the same period fell from 40.7 to 35.3.

### The Expansion of the Japanese Trade in Cotton Goods

The nature of expansion of Japan's trade with India can best be realised from a study of the figures of the trade in cotton, piece-goods and yarn—

\* Review of the Indian Trade, 1913-14, page 11.

(Millions of yards).

Countries.	Pre-war average.	War average.	Post-war average.	1928-29.	1931-32.	1932-33.
United Kingdom ... ..	2,563	1,702	1,199	1,456	383	597
Netherlands ... ..	23	12	11	19.6	6	4
Belgium ... ..	4	.5	.8	2.4	.2	.3
Switzerland ... ..	5.2	2.4	3.2	11.1	7.5	10
Italy ... ..	10.5	9.1	4.3	37.6	11.1	7.7
China ... ..	.7	.8	2.3	13.5	4	.9
Japan ... ..	3.1	97.6	113.4	357.3	339.7	579.7
Other countries ... ..	7.4	1.6	2.1	6.4	2.8	3.8
Total	2,631.6	1,840.9	1,351.6	1,936	775.6	1,225.2

Before the war the import of piece-goods from Japan was 3.1 million yards as contrasted with 2,563 million yards from United Kingdom. In 1932-33 the import figure for Japan rose to 579.7 million yards while the same from the United Kingdom

fell to 597 million yards. The percentage shares of the different countries in the total quantities of piece-goods imported will illustrate more clearly the decline of the British trade and the increase in the Japanese trade—

	1913-14.	1930-31.	1931-32.	1932-33.
United Kingdom	97.1	58.8	49.4	48.7
Japan	0.3	36.1	43.8	47.3

Thus while the trade of the United Kingdom fell from 97.1 per cent. to 48.7 per cent., that of Japan advanced from .3 per cent. to 47.3 per cent. This enor-

mous increase of the Japanese trade was at the expense of the British trade. The trade in cotton twist and yarn tells the same story—

(Million lbs.)

Countries	Pre-war average.	War average.	Post average.	1931-32.	1932-33.
United Kingdom		24.6	25.7	11.9	13.3
Japan	0.45	7.4	16.7	6.2	18.1
*China	0.15	0.21	0.53	13.2	13.2
Total	41.7	34.0	44.6	31.5	45.1

Thus, while the imports of cotton yarn from the United Kingdom fell from 37 million lbs. in the pre-war period to 13.3 million lbs. in 1932-33, those from Japan rose from .45 million lbs. to 18.1 million lbs. during the same period. In 1913-14

the share of the United Kingdom in the import trade in cotton yarn was 86 per cent. In 1932-33 it was only 30 per cent.

\* The imports from China were from mills that were under Japanese management.

During the same period the share of Japan rose from 2 per cent. to 40 per cent.

### Enormous Expansion of Imports from Japan

It is not merely in the cotton piece-goods and yarn trades that Japan made a phenomenal advance. Japan's share in the total import trade of India was 15·4

per cent. in 1932-33 as contrasted with the United Kingdom's 36·8 per cent. when she came next only to the United Kingdom as a supplier of India's imports. The value of the total Japanese import trade increased from 3·64 crores in the pre-war period to 20·47 crores in 1932-33. The following table illustrates the progressive increase of the Japanese import trade in India in different classes of goods:—

[In thousands of rupees.]

Imports from Japan.	1930-31.	1931-32.	1932-33.	
Ale, beer and porter	3	4 60	3,83	4,41
Apparel ...	9.17	18.50	20.76	25 48
Artificial silk ...	..	1,51.11	2,16.26	2,70.63
Bobbins ...	..	4.92	5.64	4.75
Boots and shoes ...	16	67.16	48.72	31.57
Brass, bronze, etc.	7	24.70	16.97	40.33
Brushes and brooms	48	1.10	90	1.99
Buttons of all sorts	..	5.36	4.24	7.24
Camphor ...	11.63	9.53	8.49	11.77
Carriages ...	11	3.30	2.75	68
Cement ...	1	12.35	9.47	8.10
Chemicals ...	95	4.37	6.37	13.26
Coal and coke ...	7.02	19	16	3
Copper ...	27.99	55	3.55	6.72
Cotton raw ...	9	5.23	2.63	85
Cotton hosiery ...	5.25	76.51	41.59	61.23
Cotton piece goods	6.12	5,92.90	5,45.20	7,85.39
Cotton yarn ...	6.16	35.56	32.82	1,60.71
Cotton other manufacture	2.12	12.79	9.40	11.59
Drugs and medicines	1.72	6.71	9.09	7.54
Earthenware and porcelain	4.23	21.31	16.74	31.59
Furniture ...	71	1.90	57	1.08
Glassware ...	14.00	54.72	42.02	65.45
Haberdashery and millinery	10.83	13.36	10.48	20.56
Hardware ...	3.59	20.91	15.77	30.11
Instruments ...	35	9.65	8.47	22.99
Iron or steel ...	..	5.14	3.76	13.89
Machinery and mill work	65	4.85	3.74	4.14
Matches ...	28.40	16	..	5
Paints ...	..	4.30	4.13	7.45
Paper and paste board	55	11.03	9.73	15.92
Provisions and oilman's st	1.57	2.19	1.52	3.01
Rubber manufacture	..	2.19	3.04	13.04
Silk, raw ...	1.15	65	1.59	4.71
Silk manufactures	1,31.45	89.01	95.99	2,01.72
Spices ...	5.40	61	9	18
Stationery ...	2.17	4.74	4.74	9.47
Tea chests ...	87	76	1.04	96
Toilet requisites ...	1.31	3.83	3.39	8.14
Toys ...	3.16	13.10	9.66	22.86
Umbrellas and fittings	4.91	8.69	9.88	14.62
Wood timber ...	32	24.06	9.45	2.37
Wood manufactures	71	6.34	3.27	5.05
Woollen manufactures	8	3.19	1.59	14.16
Other articles ...	10.54	56.19	36.45	81.32
<b>TOTAL</b>	<b>3,64.35</b>	<b>14,51.10</b>	<b>13,33.97</b>	<b>20,47.74</b>

### India's Exports to Japan

India's exports to Japan consist mainly of raw materials of which the most important is raw cotton. The only manufactured commodities that are exported to Japan are pig iron and jute manufactures.

Before the war, Japan bought in the Indian market more than she sold and the balance of trade in favour of India was 18 crores. The value of the imports from Japan now exceeds that of exports by 7 crores. The following table will make the position clear:—

Exports of Indian produce.	[In thousands of rupees.]			
	Pre-war	1930-31.	1931-32.	1932-33.
Raw cotton ...	14,50.70	20,99.31	11,04.66	11,12.31
Hides and skins ...	12.79	29.15	25.72	20.66
Iron and steel ...	15.24	79.59	85.30	51.09
Raw jute ...	10.81	11.68	17.47	22.73
Jute manufactures	10.93	17.50	12.38	24.34
Lac ...	2.17	18.02	15.49	8.05
Lead ...	7	18.74	33.69	20.91
Mamres ...	5.59	5.25	6.43	2.71
Oilseeds ...	15.19	10.87	23.60	10.79
Opium ...	9.79	...	...	...
Paraffin wax ...	6.90	27.55	4.40	6.56
Pulse ...	4.19	10.47	11.73	9.23
Rice ...	1,35.89	1.19	36	62.27
Other articles ...	6.37	44.57	47.50	42.90
<b>Total</b>	<b>16,84.66</b>	<b>23,73.19</b>	<b>13,94.28</b>	<b>13,95.10</b>

### Japanese Competition with Indian Industries

The increasing imports in manufactured goods from Japan exposed a number of Indian industries to acute competition. Of the industries affected thereby the most important was the cotton industry. Superior industrial efficiency aided by cheap sea freights enabled Japan to sell her cotton manufactures at a price at which it was unprofitable for the Indian mills to produce. It was urged by the Bombay Millowners' Association before the Tariff Board in 1926 that the inferior labour conditions of the country accompanied by double-shift working enabled Japan to produce cotton goods and yarns at a lower cost of production than the Indian mills. They therefore advocated

the protection of the Indian cotton mill industry against Japanese competition. The majority of Tariff Board held that the extent of unfair competition between India and Japan was compensated by the then existing duties upon imported cotton goods and yarn. They, therefore, did not recommend the grant of protection to the cotton industry against foreign imports. They, however, recommended the increase of duties upon all foreign piece-goods from 11 to 15 per cent. with a view to encourage the spinning of finer counts of yarn in India by the grant of a bounty to be given from the proceeds of the enhanced duty. The President of the Tariff Board, however, advocated the levy of a differential duty upon Japanese goods. The Government of India did not accept the recommendations either of the major-

ity or the minority of the Tariff Board. The levy of a differential duty involved the abrogation of the Anglo-Japanese Trade Convention of 1905. It was not considered judicious to do that at that stage.

### **Serious Plight of the Bombay Mill Industry: Cotton Tariff Act of 1927**

The Indian mills produced coarser and medium counts of yarn and it was in these counts that competition was acute owing to the imports of cheaper yarn from Japan. The situation of the mill industry went from bad to worse and several mills stood on the verge of collapse. The Government of India therefore decided to give some relief to the manufacturers of yarn and to levy a minimum specific duty of  $1\frac{1}{2}$  annas per lb. or 5 per cent. *ad valorem* on imported yarn. This meant a duty of 10 per cent. on coarser yarns and the measure was passed as the Cotton Yarn Amendment Act of 1927. The Act failed to bring any appreciable relief to the industry. The Bombay millowners tried to reorganise the industry by effecting economy as suggested by the Tariff Board. Their efforts were frustrated largely by the spread of a general spirit of revolt among the labourers. There were two wholesale strikes in the cotton industry, once in 1928 and again in 1929. Impressed by the growing seriousness of the position of the Bombay Textile Industry, the Government of India appointed in July 1929, Mr. G. S. Hardy, I.C.S., to "ascertain and report what changes have taken place since the Tariff Board reported on the volume of imports, classes of goods imported and the extent and severity of external competition with the products of the Indian mills."

### **Report of Mr. Hardy**

Mr. Hardy made an exhaustive analysis of the various classes of cotton piece-goods imported as also of the production of the Indian mills. The findings of Mr. Hardy are broadly summarised as follows:—

"(1) The Indian mills have made a tremendous progress in the output of grey and coloured goods. This progress is most noticeable in the coarser varieties of goods, for which Indian cotton is suitable. In medium grades of grey and coloured goods, her most serious rival is Japan, although in recent years Italy has also increasingly tended to become a competitor to be reckoned with.

(2) The United Kingdom has lost heavily both in grey and coloured goods of medium counts to Japan and India. At present, in bleached (white) goods and in



SRIMATI MAI WAREKAR,  
the Editor of *Mahila* a Marathi  
monthly.

finer grades of grey and coloured goods, her trade is non-competitive, while in the medium grades of such varieties she as well as India is severely handicapped by Japanese competition.

(3) The striking progress of Japan in the import trade is noticeable in plain grey goods of medium qualities and so far the progress made has been attained at the cost of the United Kingdom. At the present time, however, her strong position in this line of the import trade is a handicap to the Indian industry, because the demand for the coarser varieties of piece-goods having been fully satiated by the great expansions of Indian output, the next stage of evolution of Indian mills can only take place by an increase in the output of medium grades of cloth.”\*

### **The Tariff Act of 1930: Differential Duties Imposed**

These findings established the imperative necessity of protecting the Indian cotton mill industry against competing foreign imports. The imports from Great Britain were non-competitive in the sense that the Indian mills did not produce goods of those types. A tariff had therefore to be devised which would protect the Indian industry and at the same time would not impose any inordinate burden upon the consumers of finer goods. In their desire to grant an additional measure of assistance to the cotton mill industry by an enhancement of the import duty, the Government of India were influenced by another and a far more powerful consideration. The budget of 1930-31 had disclosed a deficit of over 4 crores and the Government had already decided to raise the import duty on piece-goods from 11

to 15 per cent. for additional revenue. It was found that the new rate of 15 per cent. would not be sufficient to meet the needs of the case. A scheme of differentiation was therefore introduced in the Tariff Act of 1930. This Act provided that in the case of plain grey goods the duty was to be 15 per cent. on British goods and 20 per cent. on non-British goods with a proviso that the Indian industry would be guaranteed a minimum specific duty of  $3\frac{1}{2}$  annas per pound. This meant that if the *ad valorem* rate was higher than the specific duty of  $3\frac{1}{2}$  annas, the former would be enforced. In respect of the other varieties of piece-goods the Act provided for a simple differential *ad valorem* rate of 15 per cent. against British goods and 20 per cent. against those of non-British origin. Under this scheme of differentiation most of the Japanese imports came under the higher rate of duty, while most of the British goods came under the lower rate. There was a good deal of non-official opposition to this measure on the ground that it involved the principle of Imperial Preference. The Government of India assured the Legislature that the measure did not involve any such principle and had to be introduced to meet a complicated economic situation.

### **Dissatisfaction of Japan**

The enactment was interpreted by Japan as a measure of discrimination pure and simple against her goods and was bitterly resented. It marked the beginning of commercial hostility between Japan and India. In April 1931, due to financial difficulties the Government of India had to increase the tariff on British textiles to 20 per cent. and on foreign textiles to 25

\* Dey : "The Indian Tariff Problem," page 77.

per cent. In the same year a surcharge of 25 per cent. of the existing rates of duty was imposed on all goods. The net result was that the British textiles were subjected to a duty 25 per cent. and foreign textiles to 31¼ per cent.

### **Suspension of the Gold Standard by Japan and its Effects**

In September 1931, Great Britain suspended the Gold Standard and a few months later Japan followed suit. With the abandonment of the Gold Standard by Japan, the exchange value of the Yen fell down from Rs. 136 to Rs. 110 per 100 Yen. Due to the depreciation of the Yen the imports of textiles from Japan were offered at lower prices and the Indian mills were exposed to acute competition. The influx of Japanese goods was regarded as a case of Exchange Dumping and further protection against them was demanded by the Indian mills. The question was referred to the Tariff Board and on their recommendation the rate of duty on non-British cotton textiles was raised to 50 per cent. in August 1932. Thereafter the Yen depreciated further and on the 10th June 1933 the tariff on non-British cotton textiles was increased by 25 per cent. again.

### **Boycott of Indian Cotton by Japan**

As the following table will show, Japan is the biggest customer of Indian cotton. She takes about 50 per cent. of her total export which forms nearly 50 per cent. of the total produce:—

Year.	Production	Total exports.	Exports Japan.
1930-31	52.00	39.26	16.00
1931-32	40.00	23.69	10.80
1932-33	45.16	20.63	10.85

As a measure of retaliation against the high increase of tariff against her goods, Japan announced a boycott of Indian cotton. The boycott disorganised India's export trade in cotton seriously and the ryots were threatened with unusually low prices for their products. Between September 1 and December 31, 1933, during which period the boycott operated, the total cotton exports from Bombay were 212,679 bales. Of these, 17,756 bales were exported to Great Britain, 112,366 bales to Europe, 75,119 bales to China and only 321 bales to Japan. In the corresponding period of the previous year, the total exports were 298,981 bales of which 189,011 bales had gone to Japan. The best year was 1930 when out of a total of 692,130 bales exported from Bombay, Japan had taken 399,516 bales.

### **Need for a Commercial Agreement**

The commercial complications that resulted from the enhancement duties on Japanese cotton goods and the boycott of Indian cotton by the Japanese spinners caused grave anxiety to both countries. On the one hand, the Government of India had to protect the Indian mill industry against unfair competition and at the same time could not ignore the interests of the cotton grower which were jeopardised by the Japanese boycott. On the other hand, Japan could not afford to lose the Indian market without grave injury to her cotton industry. The question therefore was whether the two countries could not conclude a commercial agreement by which their mutual interests could be reconciled. Negotiations were opened with Japan who sent a trade delegation to discuss an agreement. On the 7th January an agreement was concluded.



### Provisions of the Trade Agreement

The important provisions of the agreement may briefly be stated here—

(1) India agreed to grant Japan most favoured nation treatment, under which no discriminatory tariff would be imposed against Japan.

(2) The agreement was otherwise confined to the cotton trade.

(3) Japan agreed to buy 1,000,000 cotton bales in return for exporting to India 325,000,000 yards of cotton piece-goods but could export 400,000,000 yards by buying a further 500,000 cotton bales. In case the export of Indian raw cotton to Japan in any cotton year should fall below 1,000,000 bales, the quota of Japanese piece-goods for the corresponding piece-goods year was to be determined by reducing the above basic quota at the rate of 2,000,000 yards for every 10,000 bales of deficit. In case, such export in any cotton year exceeded 1,000,000 bales, the quota of Japanese piece-goods for the corresponding piece-goods year was to be determined by increasing the basic quota at the rate of 1,500,000 yards for every additional 10,000 bales provided that the quota did not exceed 400,000,000 yards.

(4) Any year's excess purchase of cotton was to be credited to the following year.

(5) The agreement imposed no obligation on Japan to buy the minimum number of cotton bales. Japan could export to India 125,000,000 yards of cotton goods without any obligation to buy Indian cotton.

(6) Japanese piece-goods imports would be regulated on the following basis:—45 per cent. of the imported piece-goods would be grey goods, 34 per cent. coloured goods, 13 per cent. bordered grey, and

8 per cent. bleached goods. Variation for the purpose of smooth trade operation was allowed, provided it did not exceed 10 per cent. in the case of each of the grey or coloured goods categories and 29 per cent. in the case of each of the bordered grey or bleached goods categories. But a variation under one head must be met by lowering the import on any other head, so that the total imports of piece-goods did not exceed the fixed quota.

(7) Japan recognised India's policy to safeguard and protect her industries, but whenever any duties were imposed similar articles which were the produce or other or higher than those levied on against Japanese goods which worked harshly, Japan could make representations through the usual diplomatic channels.

(8) In order to correct the effects of any variation of the exchange value of Yen relative to the Rupee subsequent to December 31, 1933, the Government of India reserved the right of imposing, or varying from time to time, special rates of customs duty and articles which were the produce or manufacture of Japan, other or higher than those levied on similar articles which were the produce or manufacture of any other country.

(9) The customs duties to be imposed by the Government of India on the Japanese piece-goods were not to exceed the following rates:—On plain greys 50 per cent. *ad valorem* or 5½ annas per lb.; on others 50 per cent. *ad valorem*.

### The Interest of the Cotton Grower Safeguarded

It will be manifest from the terms of the agreement that the Government of India have safeguarded the interests of

different parties as far as possible in the circumstances. As pointed out above, Japan takes about 50 per cent. of India's total export which forms about 50 per cent. of the total produce. The cardinal feature of the agreement is that if Japan wants to sell cotton piece-goods in Indian market, she must buy a definite quantity of raw cotton from India. The importance of Japanese market is liable to be under-rated in some quarters who look to the Indian mills as potential buyers of all raw cotton produced in the country. It is true that owing to the expansion of the cotton mill industry there has been some increase in the consumption of raw cotton produced in the country but of late Indian mills have been developing finer spinning for which they are importing more and more Egyptian and American cotton. In view of these developments it was only right that the Government of India should attach so much importance to safeguarding the interests of the cotton growers.

### **Interest of the Indian Mill Industry Safeguarded**

The interests of the cotton manufacturer have also been safeguarded. Japan will not be permitted to sell in the Indian market an increasing quantity of piece-goods every year. She will be given a definite quota of the total imports of piece-goods. The limitation in imports from Japan will enable the local industry to capture the additional market in the country that may develop in future. It is also expected to prevent the falling

tendency in the prices of imports and consequently in those of the domestic manufactures. It cannot be reasonably expected that when Japan will have no further scope of expansion in this line of trade, she will pursue a policy of cut-throat competition. Further, the injurious effects of exchange depreciation by Japan have been amply provided against. The Government of India have full powers to correct the effects of exchange depreciation by varying the rates of duty imposed on Japanese goods. Any advantage from exchange depreciation will also in a large measure be counterbalanced by the higher prices she will have to pay for raw cotton which she will have to buy under the agreement. The 50 per cent. duty in his favour is a good handicap and should be sufficient for the Indian manufacturer unless there be some fundamental defect in his industry which should not be encouraged by the State at the expense of the consumers.

### **Conclusion**

As Sir George Schuster observed, the future course of international trade is going to be directed mainly by commercial treaties and understanding. How the present agreement between Japan and India will work out in practice it is difficult to predict. But to the credit of the Hon'ble Sir Joseph Bhore and the Government of India it must be said that in making this agreement they have been influenced by no other consideration than service to the interests of the Indian people.

# HUMOUR—THE SAUCE OF LIFE

By DEVIDAS B. KAPADIYA.

Carlyle's remark "Make yourself an honest man and then you may be sure that there is one rascal less in the world" offers an excellent example of administering castor oil effectively either with raspberry juice or as sweet castophene. Its sparkling wit and humour, flashing forth from the grim clouds of moral and philosophy, help us in obliterating the false and baseless notion (essentially Indian) that wit and humour are a superfluous scum and play no important part in man's struggles for the higher planes of life.

Says Dr. Dave, "Every nation and people on earth had their inherent quality of humour and fun-making; the English, the French, the Italians, the Germans, the Dutch—all possessed this trait in everyday existence of theirs, as an inevitable escape from the humdrum and tedium of life. But our people due probably to our hereditary and other worldly conception of life and mundane existence have implanted in themselves such an awful sense of gravity and seriousness that they fight shy of humour and fun (in the real sense of the term)".

Sir R. K. Shanmukham Chetty, President, of the Legislative Assembly also regrets in a similar tone. "Lack of humour", says he, "is a feature of Indian Journalism..... Our public life would be all the better if there was a little more sense of humour in our public men." And, writes His Lordship the Bishop of Madras, "I believe that the cultivation of the sense of humour is one

of the most useful things of life, and any one who cultivates the sense of humour in India at the present time is doing real service to India."

That humour is the sauce of life, we Indians, have sadly forgotten and have satisfied ourselves with hollow brags about the past geniuses like Raja Birbal and Tenali Raman.

Our cramped and narrow social and religious surroundings and environments are largely responsible for our lack of humour. Our inherited sense of overmuch seriousness has dried up the very life-sap of humour from amongst us; so much so, that when we actually move, we look like "walking encyclopaedias, weighed down by overmuch thinking of things, which, really speaking, do not concern us at all".

Our minors have little time to cultivate this healthy, cheerful and happy sense of humour, because of the untimely responsibilities thrust upon them by the social fetters that bind them hand and foot. And that, again according to Dr. Dave, is the reason why many a young man of promise succumbs to the dreadful disease of consumption and similar other deadly maladies.

"Man", according to Addison, "is the merriest species of the creation." Judging from this viewpoint, it would be difficult to assign a suitable place to Indians in the various "species of creation".

This sad degradation of ours is a direct consequence of our mis-conception of the very essence of humour. Many of us

mistake real humour for every trite and vulgar joke or verse that steals from us an involuntary chuckle despite its harmful demerits. Such humour, according to Robert Nichols, is a bogey. And it is indeed for such humour he declares, "Slay humour ere humour slays you". He regards real humour as a "tonic medicine restoring clouded or overweening fancies to clarity". Another great writer conceives humour as "thinking in fun while feeling in earnest". Explains George Meredith, "if you laugh all round a ridiculous person, tumble him over, roll him about, deal him a sack, drop a tear on him, own his likeness to you, and yours to your neighbour, spare him as little as you shun, pity him as much as you expose, it is the spirit of humour that is moving you". Hazlitt defines humour as "the describing of the ludicrous as it is in itself". Say these great writers what they may, of all the gifts possessed by man, humour is the most difficult to define. It cannot be compressed in a single definition because of its various aspects such as irony, satire, wit, comedy, farce.....the detailed treatment of which needs a larger canvass.

Happily the western nations have long recognized humour "as an inevitable escape from the humdrum and tedium of life" while their sorry brothers of the east have failed to do so.

In literature, the westerners have reaped a harvest of excellent humour "sown in the fruitful furrows of their minds". And a cursory glance at a few of them, will not be entirely out of place here.

Chaucer (the father of English poetry) was a great humorist and the range of his humour, according to J. B. Priestley, "is extraordinarily wide, from uproarious laughter at bawdy antics and horseplay

to an irony so quiet, so delicate, that many readers never notice it is there at all or mistake it for naivete".

And then follow in sweeping succession, Ben Jonson with his "caricatures drawn in hard tight strokes," Dekker ("a gentler spirit who perhaps came nearer to the humour than Ben did"), Middleton with Heywood and Massinger.....the creators of a great deal of "low comedy and rough bustling stuff,, and Beaumont and Fletcher ushering "a new tradition of comedy" in the field of humour.

And then comes Swift (the great ironist of the world) who "loathed the species to which he belonged".

Addison and Steele then arrive with their famous journals.....Steele's humorous descriptions resembling "loose



RAPHAEL'S painting of the Mother and John the Baptist gazing at the Holy Child

sketches, or fragments of a comedy", while those of Addison being "rather comments or ingenious paraphrases, on the genuine text."

Dr. Johnson,.....who (according to Sir John Hawkins) was the most humorous man he (Hawkins) ever knew.....occupies a very important place in the field of humour. He was "rarely solemn in thinking, having none of that veneration for ideas which we find in philosophical doctrines".

Goldsmith of "The Good-natured Man" and "She Stoops to conquer" fame is but too well-known and popular to demand a special account.

Peacock, the novelist, in spite of his "iron humur like a dry old sherry..... that will never be to everybody's taste" continues to occupy a venerable place in English literature.

Fielding, the great novelist, "a masculine writer, a man with a large cool mind" is well-known for his immortal *Tom Jones*.

The two humorists, Sterne ("a very excitable man, laughing and crying in one breath") and Jane Austen ("a very cool woman, delicately and deliciously raising her eyebrows") are immortal figures who have been consistently imitated with a sorry failure.

"English humour at its deepest and tenderest seems incarnate" in Charles Lamb whose letters and essays bubble with genuine humour which aptly fits the definition "thinking in fun while feeling in earnest".

Dickens and Thackeray are remarkable personalities that have continually entertained their readers throughout the ages.

But one great humorist an Englishman by birth, has been left untouched—and

purposely left—to the last. The Germans (according to J. B. Priestley) may turn him into a nest of philosophical problems: the French may turn him into so much sonorous state rhetoric, the Italians may turn him into tearing passion and grand opera; the American—most whimsical of all—may turn him into Bacon; all these may lay hold of him and translate him even as Bottom was translated, but he remains above all a perfect humorist—SHAKESPEARE! His humorous writings go down to the very roots of life. His humour, according to a great writer, "is laughter lit with wonder". He heads and crowns the list of humorists. His most humorous immortal creation Falstaff has been read and enjoyed from pole to pole.

Such is the glamorous richness in humour of the west of old. But the west of the present is richer still.

There is P. G. Wodehouse, standing "alone in the art of rattling off up-to-date drollery." And W. W. Jacobs stands alone in his field, deserving a careful study by every would be humorist. There also is O. Henry, renowned for his "masterly economy of words and his unrivalled genius for unexpected endings". And the author of the *Arcadian adventures* and *Nonsense Novels* is well-known in the circle of humorists—we mean STEPHEN LEACOCK!

Jerome K. Jerome, Pertridge, Kettle Howard, Edgar Jepson, Ian Hay, Anita Loos, Countess Russell, D. B. Wyndham Lewis, Maurie Lane Norcott, A. A. Milne, Basil MacDonald Hastings, Ward Muir, James Douglas, E. V. Lucas, Stacy Aumonier, G. K. Chesterton and Sydney Dark are familiar to every lover of humour as inimitable examples in the wide arena of humour.

Humour in the west has reached a great prominence through films. There is the great comedian Charles Chaplin, creating an "amusing and original figure—the little man with the mop of curly hair and a tiny mustache, the bowler and walking stick, the short coat, the baggy trousers and big boots, the "Charlie" known all over the world"—rushing through amazed crowds unaware of the torn sleeves of his coat, the cane entering his trousers and the mouse peeping out of his pocket. There is also Harold Lloyd with the oft-envied, uniform set of bright and glistening teeth and a typical pair of spectacles entertaining his audience with his exhilarating wit and humour. Skipping over a few budding Hadies that strive in vain for wringing roars of honest laughter from the public, can we ever boast of a real Charles Chaplin or a real Harold Lloyd for whom we are anxiously looking forward?

Thus humour permeates every walk of life in the west. Great writers like Shakespeare and Carlyle, writers who though deeply philosophical in their criticism and interpretation of life, were yet extraordinarily humorous and lively. In spite of Boswell's awful sense of reverence shown towards his hero Dr. Johnson from every nook and corner of the *Life of Johnson*, there peal forth immense Johnsonian laughter and fun and ample humour. Aristophanes and Moliere were the typical humorists "vitalising every syllable they wrote and uttered with wonderful witticism and quick and enlivening sense of frolic and

fun, playfulness and buffoonery." We only wonder whether this can ever be said of any distinguished Indian writer!

Youth is an age of laughter, heartiest most outright and most uproarious laughter, and the western students know how to reap the fullest advantage of this happiest season of life. Here on the other hand, before the season of youth ever dawns, "we endeavour to implant an oak-tree into an earthen jar, so to say, like that overspeculative hero Hamlet, with the result that the jar should perforce burst and break under the heavy weight of the oak-tree."

The sense of humour—to quote Dr. Dave again—healthy, vigorous, enlivening and energising humour alone, would enable us to prevent that inopportune breakdown of our physical, mental and spiritual capacities and allow us to play our part in the varied activities of life without any hindrance, without weariness or worry, filling us with boundless enthusiasm for work and cheery optimism which would not wince even under the greatest strain that might be put on it.

It is to be hoped that the growing generation of Mother India will realise the worth and need of real humour in everyday life and pay a close attention to the appealing advice of the learned doctor in its own interests.

In conclusion, we repeat, let humour in thought, humour in word, humour in deed and in short, humour in everything permeate Indian life!

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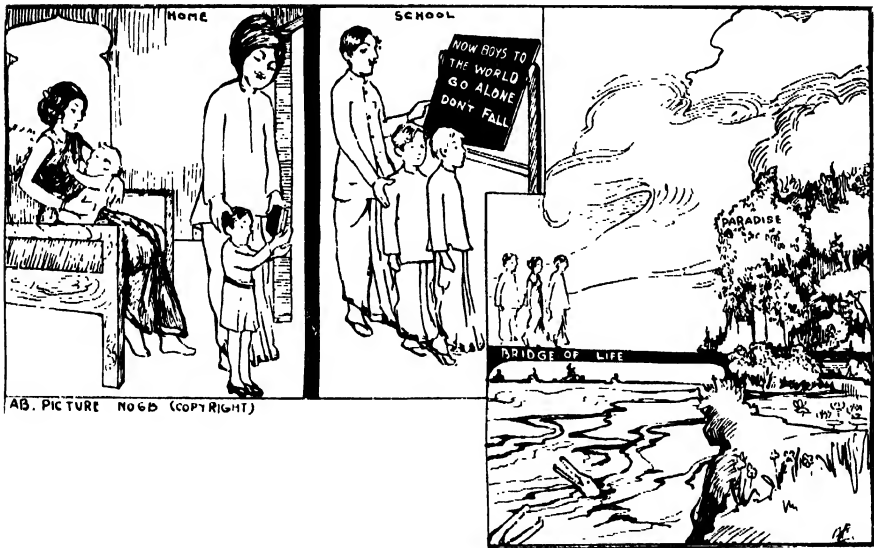
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#### **THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

1. AB. High School Scholarship of Rs. 5 per month for 6 months.
2. P. M. Maharani Scholarship of Rs. 5 per month for 6 months (for ladies only).
3. AB. High School Junior Scholarship of Rs. 5 per month for 6 months.
- 50 Attractive and costly prizes of Watches, Fountainpens, Sports Goods, Books, etc.
- Special prizes to ladies.



(Only subscribers are eligible for scholarships.)

More prizes for the next picture. Results in the next issue.  
All interpretations should be received on or before the 20th May.

Write on the Interpretation Blank. Read the instructions carefully before writing. Interpretations are to be short, but fully expressive

(Non-students may interpret either of the pictures.)



# INTERPRETATION OF PICTURE VA

By MISS ANNAMMA POTHEN,

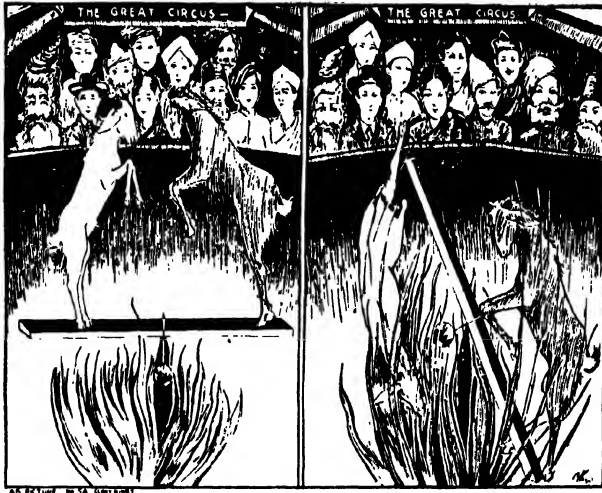
FIRST YEAR, HONOURS.

Trivandrum College, Travancore.

What is this Circus? Is it the Great Indian Circus, the Great Eastern Circus, the Great Western Circus or the Great World Circus? These are the simple questions that one naturally asks on seeing this picture.

Two dumb brutes fight and they fall. Few dumb men see and they bewilder.

breath is premiated with war-cries. War between China and Japan, war between Russia and Italy, war between Germany and France. The two goats are ready for the fight; head erect, hands up and legs firm. Geneva pleads in vain. Vatican prays in pain. The inevitable is to follow. Who could stop this mad rush for



PICTURE VA.

The whole order is upset, the thrill is over and the animals perish. A very simple picture pregnant with meaning.

Does it not represent the great world circus? In their thirst for power nations like the goats are drifting to a catastrophe. The plank on which they stand is sure to be upset no matter who wins. The inevitable is to follow. Who can avert the impending danger? The very air that we

power? Tokyo is up in arms. Moscow is firm on the ground; Italy soars in the air; Britain manoeuvres on the waters; America stands on her coffers and France on her borders. This is the picture in the Circus Tent of the world of to-day. If the thundering of Hitler, the rumbling of Mussolini, the barking of Churchill, the thumping of Stalin and the fiddling of Roosevelt is to continue then the world





of to-morrow will not be far different from the second picture. Eternal fire and destruction await the consumation of all this mad selfish thirst for power and possession.

Is not this picture symbolical of the colour fight between the nations, the fight between the Black and the White, the struggle between the oppressor and the oppressed. Civilised nations all over have raised the banners of freedom to humanity. Yet, what do we see in the arena of this world—the fight between the White and Black, the Yellow and the Dark—American democracy in the Philippines, French liberty in Morocco, Italian equality in Tripoli and the Japanese fraternity in Korea. Do they realise where they stand? A little upsetting of the plank will bring the whole structure into the flaming fire. Let the White, Black and Yellow realise that race and colour supremacy is at an end. Goats, black or white are animals; and men black or white are human beings. Both are sources of power. Both are forces of destruction. Black the coal it is power. White the steel it is strength. The black cloud vanishes just as the white snow melts before the mighty sun. Where then is the superiority? And the two goats fight. Destruction follows.

Has this picture any bearing upon the political and communal strife in India? Yes it has. What do we see in India today? The struggle between the Hindu and the Muslim and the Indian and the Englishman. Do we realise how essential the one is for the other so that the plank may not be upset. Love and mutual trust alone will keep all of us from destruction and fire. What can it profit us by this skin-deep fight? The Hindu points his finger at the Muslim, and the

Muslim point to the Hindu. What the one worships the other devours and the one will not leave the worshipping nor the other the devouring of it. Then again the Indo-British fight. Killing a few Englishmen will not bring freedom to us nor the imprisoning of a few youths will curb the thirst for independence. Let us not be brutes and fight like the goats on this precarious plank with fire down below. Rational beings, human beings, sons of God, children of Rishis and descendants of Angels, let us help each other to success with love and good will.



MISS PHILOMENA THAMBOO CHETTY, the talented daughter of Ragasabha Bhushana T. Thamboo Chetty, Private Secretary to H. H. the Maharaja of Mysore. She has passed with honours the Diploma Examinations of the F. T. C. L. of the Trinity College and L. A. B. of the Associated Board, when she was thirteen. She was a pupil of the celebrated Rumanian artist Enesco.

By MISS NIRMOLA GHOSAL

*Second Year Arts, Loreto College, Calcutta.*

Here we see two little pictures side by side and what a wealth of meaning they hold! Do not they symbolise the Great Circus of life, the Comedy of existence, the tragic pathos of self-aggrandisement?

Little do the goats realise how they are placed on the plank. Do they see the fire down below? Do they know the part they have to play? Evidently they do not. The Great Artist, the Great Trainer, the Great Master, call Him what you will, has placed them on this plank. It has been perfectly balanced. They are safe so long they keep themselves within the sphere allotted to them. The moment they fail to do this the balance upsets and they fall headlong into the flaming fire of destruction.

This picture has a great bearing on the religious, social and political life of nations. It is symbolical of our very existence in this world. Each one of us is a performer in the great circus of life. So long as we do our parts well we keep the balance and are safe. But, the moment we deviate from the purpose, down goes the plank hurling us headlong into bottomless perdition. The one truth that sages and saints, poets and philosophers have been impressing upon humanity for generations and generations is beautifully illustrated in these pictures. Does it not symbolise the harmony of existence?

Love, unity and co-operation are the very foundations of our momentary existence in this bewildering world. Alas! one slip, one selfish act, one inordinate desire, one uncharitable wish, brings ruin

and destruction on us. The two goats unmindful of the consequences fought among themselves. The weaker one was pushed down. What was the result? Both perished. Heedless of this great truth, individuals and nations are vying with one another in their mad rush for power. The result is the inevitable upsetting of the balance of mutual well-being and prosperity.



MISS NIRMOLA GHOSAL.

Sober men of the world realising it are trying to foster peace and good will among the nations. The League of Nations is but a faint expression of this one desire for peace in the world.

Are not these pictures illustrative of our social and political existence in our own country? The pictures represent the great communal and political fight in this country. What would be the probable

result of this fight among ourselves, between Hindus and Muslims, between the Indian and the European? The result is obvious. Whether the white goat pushes down the black or the Black the White, the balance will be upset and down will they fall into the flames of destruction. It is love and service alone that will keep us from falling down.

Have we not yet realised that whether we belong to this religion or that, to this country or another, white or black we are all the children of one common Father--the Great Master, whose supreme and immutable law that Love and Harmony alone will keep us all on this earthly plank from falling into the fire of destruction?

*By AKSHOY KUMAR BANERJEE,*

*First Year Science, Hooghly College, Chinsurah.*

The two pictures are of two consecutive scenes in the list of "The great circus". Men of all castes and creeds together with women have crowded before the scene and are enjoying the performance with eager expectation, as is clearly visible from their demeanour.

In the left-hand picture we see inside the ring a blazing fire on which there is an arrangement like that of the game of seesaw. A pointed metallic rod supports the plank, which is balanced by a white goat on the left side and a black one on the other; both the goats stand ready to attack each other.

The chaotic scene of the right-hand picture is pathetic indeed! The white goat is 'hurled headlong into the fire', the knees of the black goat pierced by the sharp point of the metallic rod, and the whole arrangement is upset.

The two pictures are expressive of the inevitable doom of destruction and annihilation, which awaits as the result of quarrelling among our fellow-brethren. This world is, as if, the arena of "The Great Circus" of God, in which we are to take our perilous parts and keep a balance among ourselves by fellow-feel-

ings and mutual help. Those who quarrel among themselves are lost. Thus when we quarrel among ourselves and suffer for our own selfishness, others will only enjoy as the audience, at the sight of our ridiculous circumstances, without trying a bit for the amelioration of our miser-



CHITTARANJAN BANERJI (1st Year),  
Serampore College, who has won a prize  
in the last A.B. Competition.

able condition. In order to live manfully in this world and not to become an object of pity before others, we must always and under all circumstances, lend our helping hand to our fellow-brethren and be animated with the feeling of sympathy and forbearance to them. We must forgive and forget the faults of our fellow-brethren and sacrifice our self-interest for the grand national progress, which alone can lead us to peace, prosperity and happiness. A spirit of obedience and submission in our

country's cause, is alone able to save us from chaos and eternal anarchy from that dolorous region, where there is neither the sun nor the moon but a lurid glare of dark despair and deep despondency.

Demands of justice, dictates of conscience, motives of self-interest and necessity for expediency all require that we should stand by our fellow countrymen in weal and woe, and thereby overcome the storms of fate and attain glory in all our undertakings in life.



I. ARKOTSWAMY, 1st Year, St. Joseph's College, Trichinopoly, who has won a prize for the last AB. Competition.

MOHD. SHARIF GIZZER, 3rd Year, F. C. College, Lahore, who has won a prize for the last Essay Competition.

CHANDRAKANT H. THAKORE, M.A. student, Gujarat College, Ahmedabad, who has won a medal for the last Essay Competition.

*By* ANIL KUMAR ROYCHOWDHURY,

*Third Year Arts, St. Stephen's College, Delhi.*

The actions of the pictures are clear. A circus arena forms the scene while the eager spectators form the back-ground in both the illustrations. In the first one we are shown a very remarkable feat in which two kids are seen standing on their hind legs at the extremities of a

very narrow horizontal plank, the centre of which is lightly fixed on the top of a pointed vertical pole thus making the plank precariously unstable. Underneath this is lit a huge fire whose flames just reach the lower surface of the plank leaving the performing kids above it unhurt.

The sole credit of the performance lies in the perfect equipoising of this extremely unsteady plank by those two kids who are standing on either side of the plank. Obviously the least inaccuracy in balancing the plank would mean roasting to death.

Now these two pictures can symbolically be interpreted in the light of the present day politics in India. The unsteady plank is the unstable political plane of India and the two performing kids are the two major communities, *viz.*, the Hindus and the Muslims. The fire, of course, means an utter chaos and possible destruction which always arise from a conflict between disagreeing factions. The spectators can be well represented by the various nations of the world who are keenly watching the India of to-day.

The first picture depicts very vividly the effect of proper understanding between the two communities. The kids in this case are perfectly friendly towards each other and are quietly busy about their own work. Hence the well-balanced state of the plank. With proper understanding comes proper co-operation...that moving force which is at the bottom of all true progress—Social, political and economic. Taking the instance of the kids we see that in the first case they have not only a fellow-feeling between them but are one in their effort to 'stabilise' the plank in order to avoid the all-consuming fire which awaits them in case they should fall out. Thus the Hindus and the Muslims if they once realise their position which is analogous to that of the kids, they would, I am sure, very willingly join their shoulders to stabilise those very unstable planks of our Society, our Politics and our Religion. They would realise that the idea of the stage being occupied only by

one community would be as self-destructive as it actually proved to be in the case of those unfortunate kids in the circus. Those pictures are on the whole a vivid portrayal of the well-known dictum... "United we stand, divided we fall". From whatever angle one may look at the problems of India one would always find the same distressing fact that all is upset by "jarring sectarians" and that no one seems to recognise the straight-forward truth that "the engine of progress can only be run when all is level". It seems as if the different communities are, like those two kids, bent upon falling out and branding themselves with disagree before the eyes of the world.



MISS RENUKA ACHARYA, (1ST YEAR ARTS).

Rajshahi College,  
who wins a prize for the AB. Competition  
this month.



# INTERPRETATION OF PICTURE VB

By MISS NAMITA DAS GUPTA.

CLASS IX. *Beltala Girl's High School, Calcutta.*

"One step and another,  
And the longest walk is ended;  
One stitch and then another,  
And the largest rent is mended;"

Says the poet, and in every case we realise the truth of those lines. In this world, honour, wealth and wisdom are coveted by all. Everybody can attain them, if they proceed step by step, though they are not easily accessible. Those who wish to get them by a single leap and without any trouble are sure to fail and there is no wonder if they ruin themselves by their attempts.

By the side of it a flight of steps runs from the ground to the temple and at the entrance of the steps there is a sign-board indicating the way. That means if we wish to climb up the hill to get those things we shall have to pass through those steps. Near the steps the different stages and duties of our life are drawn. They are:—

*Student life—manhood—old age.*

The picture shows us that in order to be crowned with success which consists in gaining wealth, wisdom and honour



MISS PRONOTI BASAK,  
(CLASS X)  
Brahmo Girls' School, Calcutta,  
who wins a prize for the  
AB. Competition this month.

MISS RENU MITTER  
(MATRICULATION CLASS)  
Diocesan Collegiate School,  
Calcutta, who wins a prize  
for the AB. Competition  
this month.

MISS NAMITA DAS GUPTA  
(CLASS IX),  
Beltala Girls' High School,  
Calcutta, who wins a scholar-  
ship for the AB. Competition  
this month.

This has been illustrated by the picture. In the picture before us at first we see that the temple of "Honour," "Wisdom" and "Wealth" is situated on the top of a precipitous mountain.

in the old age we should perform our duties of different stages regularly and advance towards our goal step by step. Steps here represent the stages of our life.

The picture also shows that a number of men are marching on the steps towards the temple with discipline and steadiness and are "gaining grounds" little by little. On the other side of the mountain there is no path but some of the stupid men are jumping on the rock as if they will reach the temple of honour, wealth and wisdom in one bound. The result is obvious. They

fall headlong from the mountain and injure themselves. This indicates that they are trying to succeed without finishing their duties at different stages but all in vain.

So all this means that nothing can be gained by "leaps and bounds," whereas a person can fulfil the mission of his life, advancing step by step towards the path of success with discipline and system.

*By MD. ISMAIL,*

*CLASS X. Bogra Zilla School, Bogra.*

In this picture we see that the abode of Wealth, Wisdom and Honour is situated at the top of a hill, which suggests that wisdom, wealth and honour cannot be gained easily. Again the top of a hill cannot be reached in any way one likes. There must be some definite way leading to the summit and if anyone desires to reach the top he must be guided by that definite way.

There are two groups of men at the foot of the hill. The first group on the left side, is trying to reach the top by the prescribed way. They are climbing the hill step by step successfully, and they are sure to achieve their goal. The other group on the right side is impatient. Without following the prescribed way, they are climbing haphazardly thinking that they will reach the top sooner with the result that instead of achieving their object they have fallen down from the midway.

Lastly the picture shows that wealth, wisdom and honour can be gained by a man of any station in life whether he be

a student, writer, a labourer or a scientist. The only thing required is



PICTURE V B.

that he must first choose his profession that suits him best. Then he is to work hard diligently, perseveringly, patiently and methodically; and in the long run

he will surely gain wisdom, wealth and honour as the old man at the top of the picture shows. It requires time to succeed in life.

*By* PROTAP CHANDRA DAS,

CLASS IX.

*Mitra Institution, Calcutta.*

The picture represents that students of both sexes aspire in life to gain Wealth, Wisdom and Honour, which is the main object of life.

The Temple of Wealth, Wisdom and Honour is depicted in the picture as situated on the top of a high hill.

at all. They therefore prove entirely unsuccessful in life. There are others who do not select the right path that leads to the temple but follow a wrong and dangerous way like the mountaneous path shown on the left. But through this way at best they could go up to



ABDUL HAFEEZ  
(CLASS IX),  
Anjuman High School, Nagpur,  
who wins a prize for the AB. Com-  
petition this month.

JAI RAM (CLASS X)  
Dumka Zilla School, Dumka,  
who has won a scholarship in the  
AB. Competition of January.

Some students are astonished at the great height of the hill which therefore is not easily accessible. So they become disheartened and remain at the bottom of the hill and do not make any attempt

only a little height. They fall down headlong to the bottom of the hill : thereby they lose their lives. Therefore they too become unsuccessful in life.

The last batch is the cleverest of them

all. They at first look for the right way to reach the temple and coming across a notice-board with inscription—"This way," they begin to climb up a stair slowly and steadily until they become successful in reaching the Temple.



MISS SUDHIRA GUHA, (MATRICULATION CLASS)  
Belula Girls' High School, Calcutta,  
who wins a prize for the AB Competition  
this month.

As this stair is divided into several regular steps, so we must proceed gradually for the achievement of great-

ness step by step, slowly and steadily. From the inset figures, one can infer that a student who wants to be successful in life must engage himself not only in reading attentively or writing and noting carefully but he must also put his theoretical education into practice in taking recourse to agriculture and other similar industries. He must also devote his time in research and in scientific observations. He should also add to his theoretical knowledge all practical education and experience gained by travelling in modern and upto-date means of conveyance such as aeroplanes, etc. Moreover one should employ such implements and tools that are useful in industrial and agricultural purposes. He should also devote a great deal of his time in self-culture like a great scientist or a philosopher.

It is only by regular and gradual training that a student can hope to be successful in life. It was not by mere accident that all the great men of the world reached their eminent position. To achieve greatness they had to labour silently and incessantly. Slow but steady is the ascent of the height of greatness. If we are to reach it at all we must tread every inch of the steep way that leads to it. One therefore has to work patiently and perseveringly, slowly but steadily to gain Wealth, Wisdom and Honour.

*By* SACHIN KARR,

MATRICULATION CLASS.

*Raiganj Coronation High School, Raiganj.*

This picture indicates a temple on a hillock divided into three rooms containing Wealth in the first, Wisdom in the

second, and Honour in the third room. There are seven stages in the ladder which leads us on to that great temple

of wealth, wisdom and honour. Now we find that two men with an aim of getting up to the temple through the rough way, slipped and fell down on the rock. In spite of the tragic failure of these unfortunate fellows, two other men wish to give a fresh start to ascend the temple, but the second man is in a hesitating mood. On the other hand we see that two men are safely ascending the temple by following the steps of the way which represents the right path. For the pro-

which is a great asset in the matter of winning success. The sixth and the seventh steps of the ladder of success are pursuit of science and the reading of the lives of great men, for

"The lives of great men remind us  
We can make our lives sublime."

One cannot go to the top of the temple by a single jump as in the words of Longfellow:—



MISS ANJALI CHOUDHURI  
(CLASS X)  
Victoria Institution, Calcutta,  
who wins a prize for the  
AB. Competition this month.

MISS PREETI GUPTA  
(CLASS IX),  
Behala Girls' High School,  
Calcutta, who wins a prize  
for the AB. Competition  
this month.

MISS SEEMAH MENAHIM  
(SENIOR CAMBRIDGE),  
Loreto Secondary School,  
Calcutta, who wins a prize  
for the AB. Competition  
this month.

miscellaneous object one should not be impatient, rather be persevering and proceed on in the stages of life slowly and steadily remembering "slow and steady wins the race."

The first step of the ladder is a good library which can equip us with necessary knowledge. The second and the third steps consist of reading and writing. The fourth step indicates that one should not be afraid of manual labour. The fifth step indicates keen observation

"The heights by great men reached  
and kept  
Were not attained by sudden flight  
But they, while their companions slept  
Were toiling upwards in the night."

So let the modern student and fellow brethren of our age be bold enough to remember the inspiring lines of Longfellow and proceed in the walk of our life very patiently and perseveringly leaving behind us such examples as posterity will not willingly let it die.

# THE STUDENT WORLD

## ALLAHABAD

The Allahabad University Executive Council has selected Pandit Amarnath Jha, Professor of English, to represent the Allahabad University at the forthcoming British Universities' Conference to be held at Oxford in July.

The United Provinces will have another University Union soon. This will be the International Buddhist University at Sarnath which, according to the Dharmapala Memorial Committee, is the best means of realising the Committee's object. The ideal of this University will be to advance the cause of human progress through a sympathetic and broad-minded exposition of Buddhism.

## ASANSOL

"To educate is to arm the people and to equip them with intellectual and moral weapons which are ultimately more potent than weapons of steel. Said Dr. Radha Kumud Mookerjee addressing the teachers at the 13th Session of All-Bengal Teachers' Conference held at Asansol on March 31.

At the same Conference, the following among other resolutions were adopted. (1) expressing emphatic condemnation of terrorism and calling upon teachers of youths to stamp it out (2) establishment of M. E. or H. E. Schools for girls and gradual introduction of co-education in lower classes (3) adoption of immediate steps for regular and systematic course of physical training for students and introduction of less curricula to afford students sufficient facilities for taking

part in games and exercises (4) the establishment of a central clinic in Calcutta by the Association to examine the health of teachers and students.

## BANGLORE

Sir C. V. Raman will be proceeding to Venice to inaugurate the opening of the first International Congress of Radiology, to be held at Doges on the 10th of September next.

## CALCUTTA

The next session of the Diploma Course of the Government of Bengal Training centre in Physical education will begin from 3rd July, 1934 for graduates up to 24 years of age. A limited number of stipends will probably be available for suitable candidates. Teachers on deputation from Schools and Colleges may be admitted up to the age of 29 years. Full information may be had from the Physical Director, Bengal, 26 A, Balgunge Circular Road, Calcutta.

### Inter-Collegiate Extempore Speech Competition

Under the auspices of the Calcutta University Law College Union, the Inter-Collegiate Extempore Speech Competition was held on 24th March. Mr. S. K. Basu, Mayor of Calcutta, presided. The subject for the competition was "Present Unemployment in Bengal and its Cure." All the best talents of Calcutta Colleges participated, in the competition.

which was largely attended. The first prize was awarded to Ramnarain Trivedi of the C. U. Law College.

### Inter-Varsity Debate

The authorities of the Calcutta University, it is learnt, have received communication from the New Zealand National Union of Students' Debating Committee enquiring as to the possibility of obtaining co-operation and support in arranging Inter-University debates with representative New Zealand University team. The debate, if it takes place, will be held by the middle of November next.

\* \* \*

The Fiftieth Foundation Day of the Ripon College organised by the College Union was duly observed on April 9, at the College. Tributes of respect and veneration were paid by a number of speakers to the memory of the Founder, Sir Surendra Nath Banerjee in 1884, and to his many sided activities for public good, which extended over the life-time of a generation.

\* \* \*

Sir Tej Bahadur Sapru will, it is understood, deliver his lectures as Tagore Professor of Law of the Calcutta University for 1934 towards the end of the current year.

### DEHRA DUN

It is understood that it is contemplated to open a Public School at Dehra Dun on the model of such Schools in England.

### DELHI

Addressing the 12th Convocation of the Delhi University Sir Abdur Rahman

said "The value of a thing does not depend on its size and bulk, its visible magnitude and its physical strength, but on the extent to which it beautifies, ennobles and enriches our life. The value of our life likewise is not to be judged by the quantity of our physical possessions, but by the clearness of our enlightened intellect, the beauty and grace of our sentiments and the nobility of our character, not by the measure of worldly success and achievements, but by the nature of our aspirations and the determination with which we endeavour to realise them. Let us have a human rather than an economic view of the world."

### FARIDPUR

The Ninth Annual Conference of the All-Bengal College and University Teachers' Association was held recently under the presidency of Dr. W. S. Urquhart, Principal of Scottish Church College. It was largely attended by delegates from all over the presidency. In the course of a message from the Governor of Bengal, His Excellency said "... Educational problems are as difficult as any and call for the very best of our wisdom and charity. In colleges and universities of to-day are the Statesmen of to-morrow, and to a very great extent the moulding of their characters is the work for you. . . ."

Resolutions supporting co-education in collegiate and post-graduate course and demanding the establishment of a central Women's Hostel and a Women Students' Institute in Calcutta for their social, cultural and physical activities were also adopted.

# HIGH SCHOOL SECTION

## STORIES OF ALL NATIONS

### I. JAPAN

The Japanese are a wonderful people. They are the leading representatives of the yellow race of the world to-day. Until the year 1853 they were living the primitive life, untouched by western civilisation. Do you know the story how Japan became one of the most important countries in the world?

In 1853 some American sailors came to Japan. But, they were ill treated by the people. They returned to their country and America sent a fleet of war-ships to Japan to demand satisfaction for the ill treatment of their sailors. When the Japanese saw the huge war-ships, they realised the power of the west. They entered into a treaty with America. For the first time in history the ports of Japan were opened to the trading ships of the world.

But this taught the Japanese a lesson. They had seen the might of the West. And from that day they determined to become a mighty nation equal to the westerners. They wanted to adopt the civilisation of the west and to become so powerful as not to find themselves helpless under the guns of foreigners.

It required an immense effort. They tried it with a firm determination. They remodelled the whole of their national life. They succeeded within 150 years what other countries could not do within a thousand year. To-day they have become one of the foremost nations of the world.

But though the Japanese have become westernised they still retain their national characteristics. They are great lovers of beauty. Flowers are almost objects of reverence to the Japanese. April is a time of high festival. It is the month when the Cherry blossoms. Every home in Japan has its decoration of flowers. Every month brings its flowers and their hearts are gladdened.

In no country in the world do children receive more consideration than in Japan. The most important festivals are Children's festivals. Every year on the 3rd of March the Festival of the Dolls is held. This festival was held for 400 years. On this particular day the girls bring out all the dolls and set them up in a special room. Then they make cakes, cook rice and brew a sweet wine. All these are placed before the dolls. Then they put on their best cloths and call upon each other and invite their friends. This festival is intended to make the girls womanly and to teach them the beauties of homelife.

Every year on the 5th of May boys have their festival. It is called the Feast of Flags. On that day all the streets and houses are decorated with flags. Every boy is given tiny figures of the greatest national heroes of Japan. On this day they display all their ancient spears, swords, bows and arrows. This festival is intended to make the boys patriotic and brave.

Although the Japanese love nature



more, she seems to be cruel to them. Japan is a land of earthquakes. We have all heard of the recent earthquake in Bihar and of the terrible loss of life and property. But in Japan, scarcely a day passes without a shock. The people have become accustomed to it. It is for this reason that in Japan most of the houses are built of wood and bamboos. They do not have very much furniture in their houses. But, they make their little homes beautiful and attractive with

pictures and flowers. They cover the floor with mats and they sit on it.

Within 150 years Japan has become one of the foremost nations of the world. The people of Japan display an indomitable spirit. In manufactured goods they now challenge the industrial nations of Europe. Boys, remember that they attained all these by perseverance and co-operation. If you have a will and determination, you can make our motherland more powerful than Japan.

## THE INDIAN NATURAL ASSOCIATION

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# AB. COMPETITION RESULTS

## SCHOLARSHIPS & PRIZES

### (COLLEGE SECTION)

1. Miss Nirmola Ghosal,  
(2nd Year Arts),  
Loreto College, Calcutta.  
—Scholarship of Rs. 7 per month  
for 6 months.
2. Miss A. Pothan, (1st Year Honours),  
Trivandrum College, Travancore.  
—All-India College Gold Medal.
3. Akshoy Kumar Banerjee,  
(1st Year Class),  
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HIS EXALTED HIGHNESS THE NIZAM OF HYDERABAD,  
THE RICHEST MAN IN THE WORLD.

(See page 311).

*The Modern Student*  
July 1931.

# THE MODERN STUDENT

*AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF EDUCATION  
AND THE INTERESTS OF THE YOUTH*

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VOLUME II

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## A NOBLE EXAMPLE

The decision of the Ministry of Education of the Government of Assam to award twelve monthly prizes for our educational competitions is one of the plainest and noteworthy examples of the great interest that the Government are taking in the educational activities of the youth of the Province. It is the fundamental duty of a Government to afford every opportunity for the education of the rising generation. No amount of money spent in this direction is a waste.

We express our genuine gratitude to the Government of Assam for this noble decision.

The educational authorities of all the Provinces and States of India have been for the last ten months watching with interest the working of our scheme. Our 'AB. Educational Service' being a new venture, it was naturally looked upon with great anxiety by all concerned with the education of the youth. It has stood the test and proved beyond the possibility of doubt its immense potentiality to develop constructive ideas in the younger generation which will lead them on to the path of genuine patriotism and unselfish service to humanity. The 'AB. Educa-

tional Service' is a novel method to place before the youth of to-day the AB of their rights and duties as citizens of a common country and to enable them to have an early realization of the great problems of life which they have to face to-morrow.

The important part that the young student has to play in shaping the destiny of our country, makes it imperative that his energies should be directed along constructive lines. We believe that the holiest right in the world is the right of mankind to the sacred soil they live by, and that the sweetest sacrifice they can ever offer to the skies is the unstinted service to humanity without any distinction of caste, creed or colour. Our only ambition is to instil these noble ideas into the youth of the nation, who alone are to be the deliverers of the Indian spirit—the Indian Dharma with all its pristine purity and glory.

It is with this objective that we have launched out this scheme.

We are indeed happy that our mission has been fully appreciated by the student community of India who have readily patronised us. It is also gratifying to



learn that the educational authorities of all the provinces of India and Burma, and of the important States like Hyderabad, Baroda, Gwalior, Indore and others have fully approved and appreciated our scheme, and have recommended this journal to their respective colleges and schools.

The numerous scholarships and prizes that we are distributing every month to the students, are indeed a great burden

to us. Although some eminent non-officials interested in the education of the youth are helping us occasionally by offering medals and prizes, we would appeal to the various Provincial Governments to sanction some monthly prizes for the students of their respective provinces. We feel confident that the noble example set by the Assam Government will be followed by the other Provinces and States of India.

### HOME.

My home,  
I wonder if you know  
How much of Life's dear joys  
To you I owe.  
Dear home,  
I wonder if you guess  
That through your small green door  
Lies happiness?  
Bright home,  
Your windows filled with sun,  
Then later hung with quiet stars  
When day is done.  
Blest home,  
How good it is mote  
When work is done, to rest in your  
Tranquillity.

M. T.

### LOVE.

Though the stars fail in their courses  
And the molten sun grow cold,  
Though the earth yield up her forces  
And power so long to hold,  
Though the dawn again come never,  
And the night sweeps in with pain  
They shall not fear who ever  
Loved—if only love remain.

T. N.

# SOCIAL JUSTICE

By DR. E. ASIRVATHAM, B.A., B.D., Ph.D. (Cantab.).

A question that is agitating the minds of many in various lands is that of social justice. The working classes all the world over claim that they no longer want charity, but want justice. Prolonged charity, they argue, lowers them in their own estimation and makes them permanently subservient to an unjust and iniquitous social order which needs to be radically changed. Charity, they would urge, is twice cursed; it curses him that gives and him that takes! In politics, likewise, men claim that they want their due rights and do not want any favours. Many among our earnest patriots assert that freedom is their birthright and that they would no longer be content with picking up the crumbs that fall from their master's table. The Negroes in America agitate for social equality and stoutly deny the aspersion that social equality is only a subterfuge for free intermarriage with the dominant races. In our own country the so-called depressed classes are weary of supercilious patronage and rightly demand a chance for self-respect and self-expression. Even criminals insist that a majority of them are not wilful enemies of society and, as such, have a right to be restored to society. Criminologists to-day observe that the primary object of punishment is neither retribution nor deterrence, but the redeeming of the criminal to society.

It will thus be seen that social justice is very wide in its scope, although there is no consensus of opinion as to what exactly it means. As good a definition as any that may be given of social justice is that

it is a right ordering of human relations. And this right ordering of human relations, it may at once be said, is impossible in a society where each individual considers his own selfish good and does not take into account the common good of the community of which he is a member. Social justice demands that we look upon society not as a loose collection of isolated individuals but as an organism in which there is a close inter-relation and inter-dependence of parts. Social justice requires, in other words, that we abandon the one-sided individualism of the *laissez faire* type and turn back to the wholesome teaching of Plato and St. Paul, to both of whom the individual in his repellent isolation is a meaningless expression.

Confining our attention for the purposes of this article to the sphere of economic goods, we find that social justice plays a very large part there. As a matter of fact, to the ordinary layman social justice means a little more than a just distribution of economic goods. The reason why the question of a just distribution is raised at all is that in the world around us we see colossal wealth unshared in the hands of a few and unmitigated poverty on the part of the great masses. In U. S. A., which is the most prosperous country in the world, it is estimated that 13 per cent. of the population own more than 50 per cent. of the wealth of the land and the remaining 87 per cent. having between them less than 10 per cent. of the wealth. The fate of other countries is not much better either.

In the face of this gross inequality of distribution that we see all around us, the

smug type of die-hard individualist says, let the law of demand and supply operate fully and let every man get whatever he can get in a "free and open" market. He conveniently forgets the timely warning given by Sidgwick that the bargaining powers of the capitalist and labourer are not on a par and that the labourer, for that reason, cannot hold out as long as the capitalist can. Besides, it is a matter of common experience that a man may be able and willing to work, and yet not get an opportunity to work or receive an adequate return for his work, owing to social and economic conditions over which he has no control. Present-day capitalism has certainly its obvious advantages. But it seems inevitably to bring in its trail such evils as intermittent unemployment, economic serfdom, and war. It is also directly or indirectly responsible for unfair competition, monopolies, and exaggerated fortunes. Some of these evils no doubt are being mitigated by the stern logic of events and by the partial application of a doctrine that is much in vogue to-day, *viz.* the doctrine of equal opportunity. Nevertheless, it is an open question whether individualism or capitalism, even under the best of circumstances, is capable of giving us social justice.

The die-hard type of socialist would say that the producer is entitled to the whole produce of his labour, but such a socialist is becoming a rare quantity these days. Others have said that distribution should be according to effort or according to the hardness and unpleasantness of the task performed. The difficulty with regard to these canons is that they all involve a subjective standard. However, such a difficulty is perhaps not an insuperable one.

Whether we be individualists or socialists or of some other persuasion, there are certain fundamental principles on which it must be possible to get general agreement. (1) Human values are of far greater importance than economic values. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (2) Reward need not always take the form of material remuneration. As we grow more and more in the realization of our social responsibility, the satisfaction of rendering public service would become a reward in itself. This is the ideal that Plato advocates for the ruling classes. Even to-day the Lord Chancellor in the British Cabinet gets twice as big a salary as that received by the Prime Minister, although the latter is the head of the cabinet and the foremost man in the Government of the country. (3) It is time that we discovered the possibilities of the simple life. There is no moral justification for the state of things depicted in the following paragraph. "Recently in this country (U. S. A.) \$7,000,000 was spent on a mansion with 121 rooms for one family. A larger amount was spent for a winter residence in Florida by an absentee citizen; \$600,000 was spent for a diamond necklace; \$20,000 for a hat; \$1,000 for a hatpin; \$75,000 for opera glasses; \$30,000 for an automobile. . . . We puffed away ninety billion cigarettes last year and nearly two billion dollars in tobacco smoke. One earnest Christian man has just spent \$500,000 for a play house for his six children." (Shaw, *Wood Eddy in "Religion and Social Justice,"* p. 18). (4) From the moral and religious standpoint no one *owns* wealth. He simply *owes* it. It is a trust for which the trustee must render a faithful account to his Maker. For every penny that a

man spends upon himself, he must be able to show that it is absolutely necessary for his maximum efficiency as a member of society and that it cannot produce a greater good elsewhere.

With these fundamental principles in the back-ground, we may draw up a tentative scheme for the distribution of economic goods which might be applicable to our present-day society. At the bottom of the scale we would place the idiots, imbeciles, and morons, and other such undesirables from the eugenic point of view, segregate them from the rest of the community and make it impossible for them to propagate their kind. As long as life lasts we would treat them respectfully and provide them with the minimum conditions of civilized existence. In the second group we would place all the dependents among the aged, the diseased, and the infirm. To them also we would give the minimum conditions of civilized existence. The unskilled we would place in a class of their own and grant them a minimum wage necessary for decent living, constantly endeavouring, however, to promote them to the ranks of the skilled. As far as the middle classes are concerned, we would let the economic law of demand and supply operate, taking particular care at the same time to correct and limit the inherent shortcomings of that law by applying the principle of equal opportunity. We would enforce free education, progressive taxation, and graduated inheritance tax, and remove all unjust privileges. When we come to deal with those at the top of the economic scale, the canon that we would rigidly apply is one's ability to use. If a Carnegie or a Ford is able to use his wealth in the production of greater wealth in the service of mankind, we

would let him have it. If, on the other hand, he uses it for entirely selfish ends or abuses it in other ways, we would make it impossible for him to hold it, either by means of law or public opinion or both. In our reformed society, it would be impossible to have a state of affairs like that expressed by a 'representative in England of the Dominion of New Zealand in advocating the support of an air route to the Dominion: "Surely" he urged, "there are many ladies in New Zealand who would be able and willing to pay £20 extra for a dress in order to be three weeks ahead of other ladies in fashion."'

At the present moment in our national life when the industrialization of the country is proceeding rapidly and when there are hardly any signs of the healing of the breach between the wealthy few and the poverty-stricken masses, there are at least two distinct contributions which we can make: (1) Actual demonstration of the tremendous possibilities of the simple life. We cannot lay down arbitrarily what constitutes the simple life. Each individual and each family will have to decide that for themselves in the light of their enlightened consciousness. It is our plain duty to renounce all forms of waste, meaningless luxury, and all cheap ways of advertising one's wealth. Unless there be excellent reasons to the contrary, we ought to be satisfied with what is absolutely necessary for food, raiment, shelter, and health and for the securing of opportunities for culture, recreation, and a reasonable amount of leisure for oneself, one's family and others legitimately dependent upon him. To any one who acts differently, the warning given by Christ is "fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

# THE UNEMPLOYMENT PROBLEM

## AS IT APPEARS TO THE YOUTH

*By* BHABES CHANDRA CHAUDHURI.

Perhaps the sorriest figure of to-morrow is the educated youth of to-day. He will be the sorriest, because he finds that in the market value of life the Diplomas and Degrees of his university are counted as so many scraps of paper and that what is true in the world is not Book but Bread!

Thus the youth will be a little sad at this startling realisation. Tossed from office to office, loafing about the streets and the corners of the city in quest of a job, his elastic spirit begins to sag, and the modern hero of the "Advancement of Learning" soon finds himself in a trim almost as vacant as the retired man of eighty!!

No wonder, then, that the craze for suicide and other allied crimes should run so rampant amongst the youthful bulk of the province. What, then, is the remedy for this unpleasant state of things?

The Unemployment problem has been often discussed on the platform and in the press and the psychology of the failures of the modern youth has been very tersely depicted in the comic sketches of the writers of the province. Some have traced the cause to the overstuffing of a too unpractical kind of education, some to ill-health, whilst others have gone so far as to brand the unemployed youth as careless, listless, and less of that sovereign virtue—"aim".

Indeed, whatever might be the cause of his failure, the unemployed too knows that anyway he chose a wrong track, and that to-day he is no better than an intellectual wastrel. But knowing alone does not satisfy him, he wants like a dyspeptic faddist to know if his 'case' is past all cure.

The leaders can't at a stretch, say 'aye' or 'nay' but like wise Doctors nod and suggest that a 'patient' should not be impatient.

But the youth is tired of patience..... he wants Bread! He reads "Edison..... was a Street-Boy. Wells..... was a Draper's Assistant. Lord Reading..... was once a Cabin-Boy". And these thoughts stare him in the face, like Hamlet's ghosts. The youth is therefore determined to demonstrate the Dignity of Labour! And he at once plies a Rickshaw, drags a plough, carries a luggage over his shoulder and unhesitatingly cobbles shoes. But how long does he drag on in the pursuit of the Dignity of Labour? Only as long as it takes to get one's life imprinted in a newspaper, or his actions applauded by the mass and the press!

You will thus see that many a youth, who fired by the gospel of the Dignity of Labour, once drew a Rickshaw, or carried a luggage over his shoulder, is now perhaps canvassing the dignity of the pen by

plying the tame life of a school-master or a patent clerk ! Is not this the funniest psychology of the youthful tragedies ?

The unemployed have various suggestions for earning a living. Thus he has a suggestion to capture business fields, to revert to rural spots and earn a living by agriculture.

These suggestions are indeed good,..... but too good to be true, when tried in the fires of trying tests.

Thus business requires financial help, specially in times of crises, and in majority of cases where the Bengali unemployed have wound up their business, they have done so, in sheer want of financial co-operation or funds during crises.

Granting that they have the purse, zeal, and parts to start with, even then the unemployed have got to feel the wonderful dearth of a fund or financial help during a crisis. Take, for instance, the case of a Marwari—running a petty bundle of merchandise from "Hlat" to "Hlat". Take also the case of a young educated Bengali youth doing the same business. Suppose, both of them are equal to their job—both are hard, tough, and painstaking; even then, there is a gulf between them so far as can be judged during a crisis. Crisis comes in the wake of crisis, but the Marwari stands even though he might stumble, for behind him stands the whole group of the Marwari community.

From this it appears, that the unemployed have very little to expect from the so-called 'business', unless and until they are positively conscious of financial help forthcoming from their community as a class.

As to the suggestion of reverting to rural spots with a view to earning a living there, this again, when put to the test, comes to a mere blank suggestion.

Supposing the youth has the money, zeal, and the acumen to run an agriculture, even then, in course of two or three years, he will be bound to fail as he will be quite powerless against an odds of persistent rural difficulties. Thus, if he is able to combat a drought, he is quite unable to control a flood, or a slump. Again, if he survives a slump, he can't escape being stricken down with Malaria in the wet seasons. These seem to be a few of the many pressing rural difficulties, which have, of late, thwarted many a youthful attempt at the rural soil. It may be observed in this connection, that the rural scheme, is quite impossible of practical achievement, unless and until, some attempts are aimed at the eradication of these rural troubles.

While leaders in the city and towns dilate on datas relating to the horrors of unemployment and urge them for rural migration, the youths too learn, in their turn, their rural migration will hardly be a means to their ends unless and until the forces that are at work in the process of rural disintegration are thoroughly warded off.

While the leaders wax eloquent in poetic terms of the life that anibles in the cool sequestered hamlets of the rural spots, these youths too feel that life in these spots is almost as dreary as in the fabled Land of Shade, and in many cases worse than the penal settlement.

And the reason is obvious. The Zemindar knows that his right in the land

persists, even though the peasant may die of hunger, whilst the Government knows that its revenue is as certain as the steady stroke of the auction hammer.

But neither exactly know the true plight of the peasant. Thus our villages are on the crater of an inevitable doom.

It may be asserted herein that a large band of the unemployed are ready to take to the plough, and settle in rural spots, if only the landlords or the Zamindars of these spots make, in collaboration with the Health Department, some arrangements for rural health and sanitation. The permanent settlements have not only given them a right in land, but, a corresponding duty also of making these places fit for human habitation.

There are hundreds of ponds in rural areas, which breed Malarial parasites. These ponds may be cleared of filth and pests and when re-excavated and rented out to energetic youths may be a profitable source of income from fishery.

If Sir A. Hamilton can turn a wild forest like the "Sundarbans" into a beautiful mart of agriculture, why not these landlords, who have enough of land, money, men, and influence do the same in their respective spheres and thus help a number of unemployed in earning their livelihood?

The position of the unemployed may be sad, but they are to-day wiser. They are sick of so-called suggestions, and what they want now are rigid facts broad-based on simple truths.

Bengal is noted for its brain-power. Will our leaders, Capitalists, Rajas, Maharajas and Zamindars combine their mutual efforts for the time being so as to evolve a scheme for absorbing the youthful energies that are running to waste for lack of patronage and co-operation?

Indeed, if assured of a rigid plan of work, these wasted youths of Sir Ashutosh's Alma mater, may work wonders like the discharged electrons of Dr. Rutherford.



# THE NOBLE IN MAN

*By* BEPIN B. BANERJI.

Count Tolstoi has deified the humble life of the peasant. In the even tenor of his life, in his simple joys and innocent pleasures, he discovered a heaven on earth. "These poor people," says he, "live, suffer and draw near to death with tranquillity and oftener than not with joy. There are enormous multitude of them happy with the most perfect happiness, although deprived of what for us is the sole good of life. They labour quietly, endure privations and pains, live and die, and throughout everything see the good without seeing the vanity. It is the life of the hardworking people, of that multitude of human beings who really contribute to existence."

These labouring people, dried and wrinkled, humble and simple-hearted, envying none, really bear on their backs the whole fabric of the splendour and corruptions of towns and cities. For, where would any of them have been without their unremitting and unrewarded toil in the fields? Remove them from the stage and the whole drama of life will lose much of its zest and humour. The ugly mainsprings give society its decent look. The squalor and filth of the kitchen disappear in the dainty dish. Behind the gorgeous Rolls Royce in which the rich loll along the well-paved streets of a metropolis, is the sweat of ungrudging and self-contented labour. All these so strongly appealed to the nobility of a soul like Tolstoi's that he in his old age passionately identified him-

self with the life of the poor and the labouring people.

Robert Luis Stevenson in his inimitable style draws a still more glorious picture of labouring folks: "It matters not where we look, under what climate we observe him, in what stage of society, in what depth of ignorance, burdened with what croneous morality, in ships at sea, a man inured to hardship and vile pleasure, his brightest hope a fiddle in a tavern and bedizened trull who sells herself to rob him, and he, for all that, simple, innocent, cheerful, kindly like a child, constant to toil, brave to drown for others; in the slums of cities, moving among indifferent millions to mechanical labour, without hope of change in the future, with scarce a pleasure in the present, yet true to his virtues, honest up to his lights, kind to his neighbours, repaying the world's scorn with service, often standing firm upon a scruple, without hopes, without thanks, still obscurely fighting the lost fight of virtue, until clinging to some rag of honour, the poor jewels of their souls."

All these are as true and as splendid and terribly do we need our sense for it being kept alive for all time. Yet with deep deference to the high-souled Tolstoi, can we not say that he reads too much into our social prejudices when he makes his love for the peasant so exclusive and hardens his heart so absolutely towards the educated people? Are not courage, kindness and patience so highly extolled in the poor, of greater



worth if shown by the educated man than by a hewer of wood and drawer of water? Cannot these noble virtues add to their utility if refracted through an educated media? Count Tolstoi's philosophy, highly entertaining as it is, seems to be one-sided. It reveals a capacious soul but does scant justice to culture and enlightenment.

The high-souled Count sees virtue only in dirty boots and sweaty shirt of the peasant and is blind to the mechanical character of the work he turns out. There is an intense joy in the sense of responsibility and ecstatic pleasure in the achievement of success. Does the labourer feel any personal pride in the work he does or any community of interest with the employer? On the other hand, does he not feel the dull monotony of grinding toil, with his eyes always on the clock, longing for the signal to quit work and for his wages at the end most of which are, alas, spent in the grog-shop and the tavern?

And why is this so? Why are the labouring people with their innocence, kindness, patience and cheerfulness, so narrow in their outlook and live such barren and hopeless lives? Dirt and filth in which they live, poverty and indebtedness in which they are steeped, slavery to a task they take upon themselves have been adduced as the cause. But is not high thinking compatible with plain, or even poor, living? Were not Jesus, Mahomet, and Chaitanya men who had "no place wherein to lay

their heads?" Did not Livingstone and Stanley live in uninviting surroundings? Did not Manson and other Polar explorers impose upon themselves drudgery to extend the bounds of human knowledge? They did all that the labouring people do and cheerfully bore all the troubles and hardships they invited upon themselves, simply because they had an ideal in life, an aim to fulfil for bettering the world. This not only sustained their energy but enabled them to do more than they were physically capable of. In their eager desire to attain the end they placed before themselves, they did not know how time was passing. The ideal possessed them and roused the sleeping lion or the Divinity in men to do mighty deeds.

Had the labouring people an ideal, however humble it may be, had education and enlightenment been joined to their hard toil, courage and endurance, all the encomiums that were bestowed on them would certainly have been more fully deserved. A loin cloth has no virtue in itself, it is worn by nearly all the cloistered misers of the country. But it becomes hallowed and sanctified when it enwraps in its humble fold a desire to uplift mankind.

Poverty is not a curse, on the contrary it is poverty that has made the world a fit place to live in. Fakirs rule the world but it is the fakirs who carry in their wallets high ideals and noble aim combined with humility, patience, pluck and will.

# SOME THOUGHTS ON EDUCATION

By MRS. S. AHMED SHAH, B.A., Ex-M.L.C., (*Lucknow*).

To a regular reader of the newspapers the periodic controversies on education would afford considerable amusement, did not the zeal of the parties cause them to be almost pathetic. The air of freshness with which the partisans imbue old and time-worn arguments, the vehemence and heat and dust, give the semblance of a real conflict.

To a dispassionate observer nothing is more obvious than that both parties are wrong, unless it be the equally obvious conclusion that both are right.

Take, for example, the vexed question of the education for girls. One side will insist that all girls should receive precisely the same education as all boys, right through the university stage. The other side with equal vehemence will assert the need of the hour to be a highly specialised curriculum for girls, having no reference to that for boys.

Both sides are regardless of the elementary fact that all young people are not endowed with the same aptitude for that purely academic type of education which is obtained at a University.

The trouble is that each side has a single mould, the one square and the other round. Into its own mould each side would agree on forcing every peg.

And yet if these two parties would lay aside for a moment their own predilections and more particularly their personal animosities, they might very easily arrive at a common basis of agreement as regards essentials—with an amicable differ-

ence of opinion as to the details.

For, here, at the very outset, is the common platform: both our friends agree that girls must be educated; the difference arises as to the type and degree of education to be imparted. It should be easy to agree on free and compulsory co-education of a single type (for every child in the state) (through the primary stage). This grounding in the three R's together with some training in team work seems to be the essential birthright of every human being. I do not state this to be the ultimate ideal, but it certainly seems to be the indispensable foundation, and if I were an educational reformer, I should refuse to move a step further (through State aid) until this at least was an accomplished fact throughout the country.

As regards secondary education, the present writer is of the opinion that at present India has not the pecuniary resources necessary for free and compulsory education of this type for every boy and girl. Nor has every boy and girl equal facility in absorbing such education. Nevertheless there should be a sufficiency of State schools, and the fees levied by them should be reduced to the absolute minimum. At this stage the schools for boys and girls should be separate. The schools for boys should correlate the usual High School subjects with technical training, either agricultural or industrial. Girls should be permitted, though not perhaps encouraged, to attend such schools, if their guardians so desire. At the same

time there should be state schools for girls where the usual high school course, perhaps slightly modified, should be correlated with sanitation, domestic science, home-nursing, cooking, simple cutting and sewing, and gardening. For specialised subjects such as instrumental and vocal singing, dancing, painting and fine embroidery, such fees might be charged as to make these classes self-supporting.

The State should grant liberal scholarships at this stage, and should also make the utmost possible provision for further specialised technical education.

A generous provision for University education of the academic type has been recognised to be the duty and the privilege rather of noble-minded and wealthy citizens than of the State; and in the humble view of the writer our universities, while opening their portals equally to young men and women, should be financed chiefly by the donations and benefactions of public men. In a country where the Benares and Aligarh Universities are accomplished facts this should be quite feasible. The resources of such universities should be spent rather on liberal scholarships and freeships than on large salaries to the staff and top-heavy allowances to executive heads; on well-equipped laboratories and workshops rather than on ornate buildings.

But this highly specialised education should not be cheapened by being made (1) the basis of employment, (2) available to all young men and women irrespective of their capacity to absorb it. The University should hold its own entrance examination. Scholarships in the various faculties should be granted only on the *double* qualification of (1) securing a sufficiently high position in the entrance exa-

mination, and (2) a genuine need for the financial help. There should, of course, be no sex qualification.

Universities, comparatively few in number, and of a high standard of learning, should take their rightful place as centres of culture and research.

The young man or woman should not be encouraged to enter the University unless he or she evinces a true spiritual thirst for learning as an end in itself.

Let us revere learning as did the sages of old, rather than prostitute this noble thing to ignoble ends. In India we need rather, both men and women, to learn the dignity of mechanical labour and self-help. We need to develop character through voluntary rather than compulsory submission to discipline.

And in our zeal for the education of our girls, let us not lose our sense of proportion. Let those women who are highly talented along other than domestic lines freely follow their star; but let us not forget that for many years to come the majority of our girls will find their career as home-makers and builders of character in their children. As a matter of fact the home offers a wide scope for the exercise of many talents, and the beneficent influence of a wise and gentle wife and mother is not to be measured by a foot-rule. Some women are able to combine this calling with a public career. All honour to such—if the home and children (I omit mention of the husband) do not suffer in the process. In general, however, the rule holds good that she who lives to a career lives to herself. But in this blatant age thrice-blessed is she who voluntarily dies to a career in order that her husband and children may live more abundantly.

# THE RICHEST MAN IN THE WORLD—

HIS EXALTED HIGHNESS ASAF JAH MUZAFFAR-UL-MULK,  
WAL MAMALIK, NIZAM-UL-MULK, NIZAM-UD-DAULA,  
NAWAB SIR MIR USMAN ALI KHAN BAHADUR,  
FATEH JANG, G.C.S.I., G.B.E.,  
NIZAM OF HYDERABAD.

His Exalted Highness the Nizam of Hyderabad is the richest man in the world. A great patron of students, he is a scholar and a renowned poet who has written many beautiful poems in Urdu.

He is one of the few favoured ones on whom the Almighty has showered the triple blessings of knowledge, power, and wealth.

'The Faithful Ally of the British Government', he rules over an area of 82,698 square miles, the largest State in India. Hyderabad is more than twice the size of England and Scotland. He rules over fourteen million people of whom more than fifty per cent. are Hindus.

The Nizam's daily income is £1,000. It is derived from the world famous gold mines of Golconda. Besides this, in the treasure-houses of the palace are hundreds of bars of gold, pyramids of emeralds, diamonds and priceless other gems.

Despite all this enormous wealth, he lives a very simple and unostentatious life. Plain and simple in dress, he dislikes unnecessary luxury and pomp. He lives more carefully than any minor official in his entourage. The Nizam dislikes new motor cars, parties or elaborate entertainments. He never wastes a pie.

But His Exalted Highness will head a subscription for any worthy object with a princely amount. He wants to develop frugal habits in his officers and people.

The interest that he takes in the spread of education in the State is well known. The Osmania University is the only one of its kind which imparts education in the vernacular.

He devotes a great part of his time to literary studies and has contributed much to the Urdu literature. Some of his poems are highly popular in the literary world.



# CHANCES OF THE YOUTH

By "COMRADE".

What must a boy do to achieve great things? This is the big asking question which every modern student puts forward. He who has found out the answer is the one to succeed in life. Economic depression or political disabilities have nothing to do in this matter.

It is false to believe that success depends upon a 'stroke of luck'. Individual effort alone will bring success. Luck is often the reward of patient unobtrusive plodding.

There are many who are waiting patiently rather idly for a chance to begin a successful career. But, have they realised that 'Chance is on the side of the prudent?' Chance in its true significance must count for nothing; but opportunity must be sought and seized. "While the shoe is on thy foot, tread on the thorns." This should be the motto of every young man who aspires to success.

I fully agree with Henry Ford, when he says that opportunities are more plentiful for youth to-day than at any previous time.

The opportunities which higher education and increased leisure time lay open to-day to every Indian youth are so numerous as to become bewildering.

Has not the youth of to-day the opportunity to strive, the power to cultivate the natural ability he possesses?

It is deplorable that many of our young men are idling their time condemning the economic depression that does not give them an opportunity to start life. It is useless to wait for a change in the eco-

nomic or political order of things. It cannot give a better chance.

What the youth has to do to-day is to seize the small opportunity and pursue it diligently and reach out constantly for the greater opportunity that always lies ahead.

Success in life is not wholly dependant on mental ability. The homely virtues of diligence, punctuality, loyalty and enthusiasm—summed up in one word 'character' still pave the way to promotion and a prosperous career. This is the only way to success for the boy without wealth or influence. Begin work, any sort of work, and you will find the reward awaiting you.

Look around and you will find opportunities waiting for you. But it is of no value unless you have the will to seize them.

I have heard many modern youths talking of themselves as the mute inglorious Miltons. They did not write their immortal epics because:

"Knowledge to their eyes her ample page  
Rich with spoils of time, did ne'er unroll.  
Chill penury repress'd their noble rage,  
And froze the genial current of the soul."

This may have been true when Gray wrote his "Elegy", but it is scarcely true to-day. The ample page of knowledge is opened to all who care to read.

With the present-day higher education, free libraries, cheap newspapers, and cheap books, no man who has a thirst for knowledge can say that it has been denied him.

Knowledge and opportunity are there. What else do you want for a career? Wealth and influence have not much place in this competitive world of 1934. History has made it abundantly clear that many of the greatest men in all countries and in

all ages have risen from among the poor.

Success depends upon ability, industry, perseverance and above all on character.

Humble beginnings will lead you to a glorious end. Try it and you are sure to succeed.

## HAVE WE GOT OUR DOUBLES ?

Many people are found to have their doubles, although living in distant countries. They resemble each other so much, that they are often mistaken for one another. Here are a few of them—

HIS MAJESTY THE KING  
EMPEROR

and

SIR HENRY WHITEHEAD  
of England.



PRESIDENT COOLIDGE OF  
U. S. A. (Left)

and

AN HOTEL ASSISTANT  
of Philadelphia.



SIGNOR MUSSOLINI OF  
ITALY, (*Left*)  
and  
FRANK VALENTINO,  
of New York.

EX-PREMIER  
H. LOYD GEORGE, (*Left*)  
and  
MR. JOHN KING,  
of America.



RUDOLF VALENTINO, (*Left*)  
the famous Cinema Actor

F. B. MINCHIENTIE,  
a citizen of Vienna.

# RAMAKRISHNA PARAMAHAMSA

By B. VENKATAPATHIYENGAR.

"O, Descendant of Bharata ! whenever virtue subsides, and vice prevails, then I manifest myself forth."

—Gita 4-7.

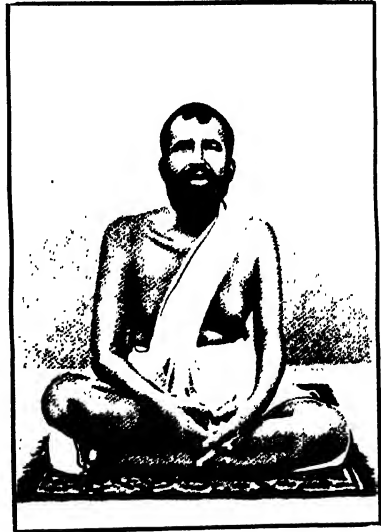
When the Calcutta University was sending innumerable sceptics and agnostics, when pitch darkness was brooding throughout the length and breadth of India, it was Sri Ramakrishna who pointed out, with the accuracy of the pole-star, the route to Real Religion—a religion free from the disease of sectarianism, great in the sphere of spirituality.

Ninety-nine years ago, Sri Ramakrishna was born in the district of Hugli (Bengal) and later on, he was appointed as a priest in the Kali temple of Dakshineshwar. As we study the life of this saint, we will understand what great Sadhana he did to realise God. There, boys of all castes came together in a wonderful gathering for the cause of spirituality. By his inspiring message, many of his disciples became the central, out-standing figures among the world's most brilliant religious intellects. It is superfluous, here, to mention the name of Swami Vivekananda who was his favourite disciple.

His personality was so magnetising and charming, that whoever came in contact with him, would be inspired and his religious feeling would come out. Though he was an illiterate person (in the sense of the modern world) he was constantly fed by the fountain of Divine Wisdom—that scholars like Pundit Ishwarchandra Vidyasagar, Keshabchandra Sen, the re-

nowned Brahmo leader, and men eminent in the domain of arts and science, were children in his presence.

One may read the story of his unique life and get glimpses of his greatness—yet in order to get the real meaning of his teaching, we will have to live the life;



RAMAKRISHNA PARAMAHAMSA

come out of the narrow realm of religious prejudices and throw the doors of our minds and hearts wide open.

The warp and woof of his teaching was the harmony of all religions. He first exemplified this in his life and then taught afterwards. He realised, on one side, the cardinal doctrine of Hinduism and, on the



other, the ideal of Islam and that of Christianity. In solitude he meditated upon Jesus Christ and recited the name of Allah. In a vision he saw the effulgent figure of Christ with wondrous beauty. In his chamber he made room not only for the gods of the Hindu faith but also for that of the Son of God.

Rishi Dayananda Saraswati, Raja Ramamohan Roy, and other modern reformers declared that God is impersonal and no one should worship Him in the form of an idol and to do it was blasphemy. It was very difficult for the average Hindu to reconcile himself with this idea. Sri Ramakrishna came to the rescue and reinterpreted one of the oldest Indian thoughts. He said that when the Supreme Being is conceived of as inactive (Nishkriya)—neither creating, sustaining nor destroying, would be called as Brahma, (the male principle) the Impersonal God. When He is thought of as active, creating, sustaining, and destroying, He would be called by the name of Sakti (female principle), the Personal God.

Sri Ramakrishna gladly poured his life and immense love on the lowest classes, the poorest of the poor. He recognised the holy presence of Divine Mother in every woman, whether a prostitute or a high-class woman.

Sri Ramakrishna was extremely simple in his dress and manners. His tenacity to keep the truth was wonderful. He used to say, if one has devotion to speak the truth in this Kali-Yuga, he need not perform any other Tapas or austerity.

One day Sri Ramakrishna prayed to the Divine Mother that he longed to see Her. Christian devotees pay respects to Her.

Some days later he found himself standing at the entrance of a Christian church, in Calcutta, watching the divine service held within. When he returned from that place he said to his devotees, "I went to the church but did not get in, as the servant outside would not allow me to enter the Sanctum Sanctorum and worship the Mother". Such was his devotion!

He did not like anything which was ostensible. If anyone would say to him that he wants to visit Benares, Allahabad, and other holy places, Sri Ramakrishna used to remark, "What! if you have not got real yearning for the LORD, all these pilgrimages are useless. The eagle soars high up in the sky: but alas! its sight will always be on the carrion down below".

What the Hindu Shastras call Brahmacharya (strict celibacy) was practically fulfilled by Sri Ramakrishna. It was flawless and pure. When Sri Ramakrishna was practising Sadhana, he used to be in high ecstatic moods. Rani Rasmani, the lady who built Dakshineswar temple, thought that this young priest was becoming mad and it was due to strict celibacy. Mathurnath Biswas, the son-in-law of Rani Rasmani, took Sri Ramakrishna to a certain house, where he had arranged some dancing-girls to stay and tempt him. Sri Ramakrishna went inside and saw Mother in every one. They were greatly mortified. Then Mathur understood that this young priest was not an ordinary man but an embodiment of virtue and truth.

May he, the Omnipotent, the Omnipresent, and Omniscient One, give us a little devotion for prayer and lead us from Unreal to Real, Darkness to Light, Death to Immortality.

# CAREERS FOR THE YOUTH

## 3. CHEMICAL INDUSTRY.

Is it true that the Chemical Industry offers equal chances of success to our boys and girls? It is one of the youngest industries in this country. It is also one of the biggest.

There is no other sphere of work to-day that offers a greater variety of careers for our educated young men and women than the Chemical Industry.

The popular idea of a Chemist is that of some one that works behind a shop counter. This branch of the profession is more accurately described as pharmaceutical chemistry.

The main job of a pharmaceutical chemist is to make up drugs to a doctor's prescription. He may find employment in a chemist's shop, a wholesale drug store, a hospital dispensary or a doctor's dispensary.

An educated boy with some knowledge of Chemistry, Physics, and Botany has a better field in this profession.

But the greater opportunities in this profession for our young men and women are on the industrial side. The opportunities in industry are legion in both number and variety. It is no exaggeration to say that a chemist has a place in every manufacturing firm of importance.

There are openings in mines, tan-yards, ship-building yards, railways and in all the heavy manufacturing fuels, mineral oils, dyestuffs, textiles, fats, oils and waxes, sugars, starches and gums, leather and glue, glass, explosives, foodstuffs, metals, and innumerable others.

The beginner in such a manufacturing concern has to start from the very bottom. First, he has to begin by testing raw materials to determine whether they are suitable for use. This is the work of an analytical chemist. Again he has to examine samples of deliveries to ascertain if they are 'up to contract'.

He may also become a works research chemist who devises new or improved methods of manufacture or of using waste products to advantage.

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## THE PATHOS OF MOTHER'S GRIEF



*This marble group in St. Peter's, Rome, showing the Virgin Mary lamenting over the body of Christ, is the only work ever signed by the great Michelangelo.*

The works control chemist has to plan, direct and supervise chemical process on the large scale needed for manufacture.

The consulting chemist or the chemical engineer is the one who advises the firm about the design and erection of plant and machinery.

Thus there is no limit to the opportunities for the right type of young men in the chemical industry. The importance of the chemist in industry cannot be over estimated. But, one has to start from the lowest rung of the ladder. There is no limit to the heights he may reach in this profession.

The range of occupations in chemical industry is very wide. Leaving aside the medical branch, there are innumerable opportunities for our university-trained young men and women who specialise in this branch. Agriculture, Fisheries, Distilleries and, in short, all branches of human activity require the help of a chemist.

Besides the various government posts, many municipalities appoint chemists as public analysts, gas examiners, water examiners, and as analysts and managers at sewage works.

In India many of our industrialists have not yet realised the importance and usefulness of chemists in industry. It is for the modern youth to force themselves in the industrial world.

Let the young man start as an apprentice and prove to the unwilling and ignorant capitalist the benefit he derives by employing a chemist.

There are many women in the medical profession. But, Indian women are proverbially shy to come out from their age-long seclusion and take the chances offered to them in this profession. Educated girls can easily open pharmacies. They are sure to have a number of women customers who seek advice, particularly young mothers. It would be a very honourable and promising career for many of our educated young women as well.



**INDIAN SILK**  
**• HOUSE •**

206, CORNWALLIS ST., CALCUTTA

# GAMES PLAYED AT WIMBLEDON

*By* NIRENDRANATH CHATTERJEE, M.A.

It was in July 1877 that the first championship was contested; hence the battles of lawn-tennis champions, fought, won and lost number more than two scores and a half. We would deal here not with all the important matches played on the centre court at Wimbledon during the past fifty-six years, but with such of the games as may fairly be said to have an especial historical interest.

The great match between W. Renshaw and J. T. Hartley at the Wimbledon meeting of 1881 is certainly a game of historic importance, for the game of lawn-tennis, as it is known to-day, came into existence with that match. Renshaw, an ex-scholar of Cheltenham school, was no more than a lad of twenty, was the exponent of what was then a new style of game, I mean the type of game which makes a far greater use of the volley stroke at the net. Hartley, the then champion, was for playing the old style of game, which consisted almost entirely of play from the

of the court. Renshaw came to Wimbledon after having won the championship of Ireland and as such not without reputation; but this made no difference in the calculations made by the judges at Wimbledon, who were sure of the defeat of this young lad against Hartley's powerful drives from the back of the court. There is no need to dwell at length on that historic match. It lasted less than half an hour and during this little time the calculations of the experts were upset, for the game was easily won by Renshaw by three sets to love. The old style of game died with this match.

The next event of historic interest was the establishment of Ladies' championship in 1884. Before 1884, the idea was that the factors that go to make a tennis star of outstanding ability were conspicuous by their absence in the case of women. The length of their skirts and their lack of physical strength compared with that of men were among the reasons assigned for this view. But this view became antiquated and untenable by the advent of such lady players as Miss Langrishe and Miss Watson who competed in Ladies'



N. CHATTERJEE

events all over the country and as such it was no longer possible for the All-England Lawn Tennis Club to refuse to admit women to Wimbledon. Miss Maud Watson won the first Ladies' championship in 1884. Mixed Doubles Champion-

ship was established in 1892 and won by W. Renshaw and Mrs. Hillyard.

The match between Herr O. Fritzheim, the German champion, and Norman Brookes, the Australian, in 1914 is certainly another historical event in the annals of the championships. War was fast approaching in Europe and this great game was played in the very shadow of the coming war. A big German crowd came all the way from Germany to England to witness their champion win the English Championship. Von Tirpitz, son of the German Admiral, and Prince Eitel Fritz, son of the Ex-Kaiser were among the German nobility present on that memorable occasion.

To the dismay and astonishment of his supporters and admirers Fritzheim displayed a form in the first two sets which could be expected of a mere novice; his shots went wide and frequent were his mis-hits. Brookes beat at every point. The score was called two sets to love in favour of Brookes.

Then came a superb change in the form of the great German. He completely recovered his form and began driving with such severity and accuracy that his Australian opponent had to concede the next two sets to Fritzheim. The score was two sets all and then came the fifth set. It was one of the hardest struggles ever witnessed on the centre court. No weak point was to be found in the game of the players, but Brookes proved the better match player, and won the set by 8-6.

The year 1919 will ever be remembered by the lovers of Lawn Tennis; the game between Mrs. Lambert Chambers and

Mlle. Lenglen will be told and retold by the Tennis enthusiasts as long as lawn tennis is played.

It should be remembered that Mrs. Lambert Chambers had first won the Ladies' championship in 1903, and had therefore been in first class lawn tennis for 16 years; hence, she had not to "play through" but had only to defend her title in a challenge round. The French girl had little or no difficulty in disposing of all her opponents and in becoming the runner-up.

The game began: the Frenchwoman won the first set at 10-8. The next set went to Mrs. Chambers, 6-4. Then came the final set. The score was called four games all. Both the players were at the top of their forms; every stroke was perfectly timed and deliberately placed. Mrs. Chambers won the next game; Mlle. Lenglen equalled again. Then 6-5, Mrs. Chambers leading; 40-15 to Mrs. Chambers. The most eloquent silence pervaded the huge crowd packed round the court. Mrs. Chambers placed a ball to the French girls' back hand; Mlle. Lenglen hesitated for a moment and returned it with a back hand stroke. The luckiest stroke it was at Wimbledon---, 'the ball came off her racket from the wood and dropped dead at Mrs. Chambers' side of the net'. Mlle. Lenglen won the next game, and won the championship within ten minutes from that lucky stroke.

It was one of the most thrilling and wonderful games ever contested at Wimbledon, and this was the type of game which would render the name of Wimbledon ever memorable in the annals of lawn tennis.

# STORIES OF ALL NATIONS

## (2) CHINA.

All of you have heard of China. It is a country much larger than India with more than three hundred and fifty million people. The people of China still live in very much the same way as did their ancestors of a thousand years ago. The Chinese worship their ancestors, and they think it a sin to do things in a different way from what their fathers and mothers did. They think that what was right and good for their ancestors is right and good for the people of to-day.

Japan has changed with the times. But China has not. Hence she has not progressed much.

Many things that the civilised world of to-day is using came first from China. silk, tea, printing, the compass, gun powder, are all supposed to have come from China. Fire-crackers, varnish, and even the playing-cards had their origin in China.

But the trouble with the Chinese is that they have been satisfied to leave things alone. They are doing things to-day in the same way they did two thousand years ago. They have failed to develop themselves. So the white man and the Japanese have caught up and gone ahead.

Now a change is slowly taking place in China. Young men of China are going to Europe and the United States to study and bring home new ideas and customs to their motherland.

Chinamen used to wear their hair in a long braid which reached to the waist,

knees or even to the ground. It is called a pigtail. In their fingers nails grow like claws four or five inches long. To prevent them from breaking off they put gold cases on them. Such finger nails were a sign that he was a gentleman and that he did no work. The respectability of a man is gathered by the length of the finger-nails. The labourers who worked with their hands could not have long finger-nails.

Chinese girl babies used to have their feet bandaged tight to make them small, for the smaller a girl's feet, the more beautiful she was supposed to be. When girls grew up they were hardly able to walk. They could not run at all. They walked as if on stilts. Now, some of these ideas have changed and girls' feet have been allowed to grow.

Most of the Chinese worship Buddha. Chinese people are very polite and ceremonious. They would not kiss or shake hands. Instead they *Kotow* or prostrate themselves and salute one another with joined hands. The Chinese do not eat with their fingers. They use chopsticks instead of knives and forks. They eat rice, and pieces of pork, chicken, fish and vegetables out of separate bowls. They also eat flour balls cooked in sugar.

There is no weekly rest day in China, but many festivals are kept with great rejoicings. The chief of these is the New Year's Day, when new clothes are donned, and before which everybody is supposed to have paid all his debts. There are also

the Festival of the Full Moon and the Feast of the Dragon Boat. The last one is held to appease the great dragon believed by the Chinese to rule over the sun and the moon and who is supposed to swallow the sun or moon, when there appears to be an eclipse of either. Chinese lanterns are a great feature of all the festivals. Another favourite pastime

of these people is kite-flying. Grown-ups as well as boys enjoy this sport. Their popular indoor games are cards and dominoes.

China was formerly ruled by an Emperor. Then it became a republic with several independent States. It has now a President.

## FLYING IN THE AIR

Ever since the earliest days men have longed to fly above the earth. But they did not know how to do it. Many tried



COUNT FERDINAND VON ZEPPELIN.

and failed. After many failures they succeeded.

In the 15th Century, Leonard Da Vinci,

architect, engineer, artist, and scientist found that men could fly if they were supplied with wings. Although there is no record of this inventor actually flying, his writings and models helped other men to think about flying.

Three hundred years later, two French brothers Montgolfier experimented with the idea of hot air. Hot air always rises up. They made several large balloons, below one of which a sheep, a cock and a duck were suspended. This was successful.

This trial encouraged Pilatre de Rozier to make an ascent in a balloon. He was thus the world's first aeronaut.

From this time for many years balloon flights were made in the various parts of the world. Men strived hard to conquer the air. The French Government helped to forward these experiments. In 1821, coal-gas was used, for the first time, to fill out a balloon.

In 1894, Sir Hiram Maxim made a big steam-driven air machine in Kent. It rose into the air, but was not a great success.

In 1899 Count Ferdinand Von Zeppelin for the first time constructed the Zeppelin Airships in Germany.

In another part of Germany Otto Lilienthal experimented with different kinds of gliders. He proved the idea that a man could be supported by the impact of the air upon extended surfaces without the help of gases or lighter-than-air substances. Unfortunately Lilienthal was killed while experimenting.



CLÉMENT Ader 1890

This idea was taken up by two American brothers, Orville and Wilbur Wright. They made model aeroplanes to test their theories. They at last came to the conclusion that wing surfaces had been made which, when moved at speed through the air, would not only lift the weight of a man but also a motor which, in the airships then built, moved men through the air. The main problem was to control the balance of a winged machine when it was flying through the air.

The experiments were so successful that, in December 1903, Mr. Orville Wright went up himself in a motor-driven machine. This first flight lasted only twelve seconds.

This was the first time in the history of the world in which a machine carrying a

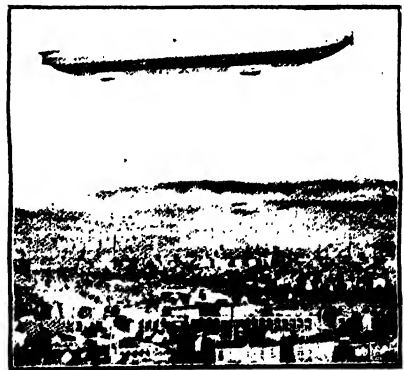
man had raised itself into the air by its own power in full flight, had sailed forward upon a level course without reduction of speed and had finally landed without being wrecked.

In the following year, a passenger was carried and flights were made by the Wright brothers lasting one and a half hours and covering 76½ miles.

In order to develop air flying, a prize was offered for the first aviator who could fly with his machine across the English Channel. On 25th July, 1909, Mons. Blériot, a Frenchman, carried off the prize money by flying over the English Channel in thirty-seven minutes.

Since that day efforts were made to build heavier machines. To-day it is quite commonplace for a giant air liner of the Imperial Airways, with 2,200 horse-power engines and weighing several tons, to fly to Paris at 100 miles an hour with many passengers and their luggage.

Inventions followed each other rapidly



Zeppelin built By Count Zeppelin.

and numbers of notable records have been achieved by modern aircrafts and their

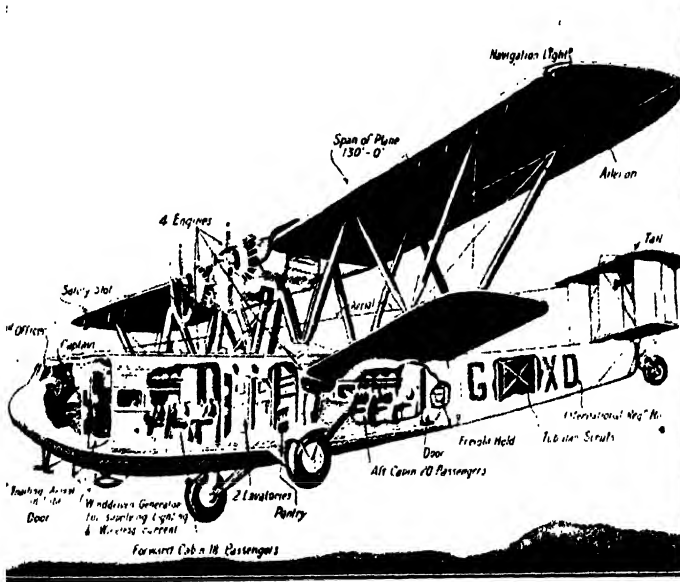


pilots. After flying over the English Channel, people tried to fly over the Atlantic Ocean.

In 1919 two British airmen, Alcock and Brown, set out from Newfoundland to England. They had a wonderful non-stop flight of 1,890 miles and landed in Ireland sixteen hours twelve minutes after leaving Canadian soil.

Town in 4 days, 17 hours and 19 minutes. It is one of the most amazing air-feats on record. In the same year he made the first solo east-to-west flight across the North Atlantic in a light machine.

Miss Amy Johnson (now Mrs. Mollison), a Yorkshire lady, has proved that women as well as men can make epic flights. She flew alone from London to Australia



A MODERN AIR LINER.

The Picture shows the cosy interior and the Cabin Space distributed before and behind the wing.

In 1927 Lindbergh set off from New York to fly to Paris and he succeeded in covering 3,639 miles in 33½ hours without a stop. He was acclaimed as the hero of an epic flight.

J. A. Mollison was the first man to fly both the North and South Atlantic. In 1928 he flew from Australia to Britain and in 1932 he flew from England to Cape

in 1930 and in November 1932. She and her husband have risked their lives many times and have done much to help aviation.

The conquest of the Himalayas through the aeroplane was another marvellous feat.

Let us hope to see more wonderful inventions in this attempt of man to fly in the air like birds.

# UNHAPPY INDIA

By DEVIDASS B. KAPADIYA.

Carlyle is indeed wrong in saying  
"Impossible, where Truth and Mercy and  
the everlasting Voice of Nature order, has  
no place in the brave man's dictionary",  
for, search we may through every nook  
and corner of the dictionary for a few  
terms to describe the 'chill penury' of  
Mother India, it is absolutely impossible  
to find a handful of apt words for the  
purpose. India, the prosperous land of  
kohinoors, is now the solitary churchyard  
where Thomas Grey's 'moping owl' of  
misery

".....does to the moon complain  
\*Of such as *stealing* her secret *treasures*  
Molest her ancient solitary reign."

Perhaps there lives in obscurity,

"Some great *Sivaji*, that with dauntless  
breast  
The great tyrant *of the age* withstood.  
Some mute inglorious *Akbar* in peace  
may rest.  
Some *Asoka* guiltless of his country's  
blood."

The beloved mother is sunk in hopeless  
poverty. Luxury, 'curst by Heaven's  
decree' has laid her vicious hold on the  
dwindling gentry.

"How ill-exchanged," laments  
Goldsmith, "are things  
Like these (rural virtues) for thee.  
(Luxury) !  
How do thy potions, with insidious joy,  
Diffuse their pleasure only to destroy !

\* Italicised ours

Kingdoms by thee to sickly greatness  
grown,  
Boast of a florid vigour not their own.  
At every draught more large and  
large they grow.  
A bloated mast of rank unwieldy woe;  
I'll sapped their strength, and every  
part unsound  
Down, down they sink, and spread  
a ruin round."

But the heartless devotees of this deity,  
(Luxury), turn a deaf ear to the lamenta-  
tions of poor Goldsmith, for,

Men may 'cry' and men may 'wail'  
But they go on for ever.

And clear as crystal is the sad conse-  
quence at which we stand as grim specta-  
tors on the fringe of the unhappy country,  
and give vent to our profuse tears of  
excessive sorrow.

.....Now the devastation is begun,  
And half the business of destruction  
done;  
E'en now, methinks, as pondering  
here I stand,  
I see the rural virtues leave the land.

While such is the state of India, it is  
but natural that an aristocrat worth  
a few crores is a mere *rara avis*, whereas  
a millionaire worth scores of crores is a  
common sparrow in America—that land  
once abound with 'dreary scenes,' 'tor-  
rid tracts', 'where wild Altama murmured  
as it flowed', 'various terrors' of the 'dark

scorpion (gathering death around)', 'the  
vengeful snake', 'couching tigers, await-  
ing their hapless prey,' 'and savage men  
more murderous still than they'. It was  
a land where

...blazing suns...dart a downward ray  
And fiercely shed intolerable day;  
'With matted woods where birds  
forget to sing  
But silent bats in drowsy clusters cling;

Where oft in whirls the mad tornado  
flies,  
Mingling the ravaged landscape with  
the skies."

And which lover of truth will deny  
that the same America is now an Eden  
on earth, the seat of bliss and happiness,  
the land of peace and prosperity abound  
with the most magnificent buildings, with  
majestic trains running high and low over  
the land, with sky-scrapers flying day and  
night under a golden sun and a silvery  
moon?

To what cause this great difference  
between these two countries are we to  
ascribe? Is it to the sweating industry of  
the one, and the rotting laziness of the  
other? Is it to the love for education in  
the one, and the notorious spirit of in-  
difference for learning in the other? Is  
it to the social elevation of the one and  
the social depression of the other? Or is  
it alone to the absolute freedom of the  
one and to the foreign domination over  
the other, that the difference is to be  
assigned?

Yes, we answer, to all these conjoint  
causes, we have partly to attribute the  
crushing poverty of India and the rolling

riches of America. But that is not all.  
To rest content with these alone would  
remind us of J. G. Saxe's funny little  
poem, "The Blind men and the  
Elephant".

"It was six men of Indostan " sings  
the poem,  
"To learning much inclined,  
Who went to see the Elephant  
Though all of them were blind."

And what was the result? "The first,  
happening to fall against his broad and  
sturdy side " at once declared that the  
Elephant "is very like a wall!" The  
second "feeling the tusk ", established  
that "it is very like a spear!" The third  
taking "the squirming trunk within his  
hands " emphasized that "it is very like  
a snake!" The fourth touched the ear  
and proclaimed that "it is very like a fan."  
The fifth feeling its knees, propounded  
that "it is very like a tree!" while the  
sixth seizing the swinging tail jumped at  
the conclusion that "it is very like a rope."  
And each of them, concludes the poem,  
was partly in the right and all were in  
the wrong.

Our judgment too runs on similar lines  
for those who regard one (or more) of the  
above-mentioned causes to be solely res-  
ponsible for the vast gulf of difference  
between the two. These causes, there-  
fore, must be crutched by various others,  
such as the geographical positions, the  
climatic conditions, communal problems,  
racial and religious differences, charity and  
the like. All these plans have been more  
than once discussed in innumerable  
journals and magazines, reviews and  
weeklies, books and pamphlets. To  
harp upon the same topics, therefore, is  
not our aim in this article, where we shall

confine ourselves to the spirit of charity for which India has produced such great souls like Karna.

Her charity, no doubt, has been proverbial. "Charity", says Macmillan, "is a virtue extensively practised and highly esteemed in the East. In India it is (*it was*, we modify) a common practice for kings and rich men to weigh themselves against gold and silver and to distribute the proceeds among the poor. This was done by Sivajee and many others before and after his time."

But now the tables are turned. The spirit of selfishness is diffusing through the length and breadth of this unhappy country. The scent of charity, on the other-hand, is rapidly spreading far and wide on that large continent.

Charity, according to Ruskin, is the temple of which Justice is the foundation. And it is this spirit that is found sadly wanting amongst the millions in India. They have forgotten that a man with riches but without charity "is a house furnished but not inhabited". And here we have such 'houses' in plenty. The Americans on the other hand have made it their motto "to comfort the poor, protect and shelter the weak, and, with all their might, right that which is wrong."

We shall endeavour here to illustrate the spirit of charity so prevalent in America by a few examples, for, "Example", says Burke, "is the school of mankind and they will learn at no other".

Rockefeller, a reputed millionaire of America, has bestowed sums extending over five crores at single instances towards charity. Besides him, several others have shown their generosity and taken their quota in the national progress without making a great noise in the world. The

financial possessions of these benevolent children of *alma mater* can be easily read between the lines by a comparative study of the income-taxes paid by them:

Andrew Melon	1,175,988 dollars.
Rockefeller I	7,535,169 ..
Henry Ford	2,467,946 ..
Rockefeller II	124,266 ..
J. P. Morgan	98,643 ..
George Banker	678,664 ..
Banker (?)	660,371 ..
Douglas Fairbanks	225,769 ..
Vincent Aster	285,801 ..
William Wrigley	1,154,420 ..

A dollar being equivalent to about three rupees, the highest annual income-tax amounts to about two crores and a half. So enormous is the income-tax paid by an American aristocrat. A single year's tax would turn an Indian, a reputed gentry with his head high in the society, making a great noise for a little wool.

It is said that the great kine-comedian, Charlie Chaplin, has amassed enough wealth to purchase a number of estates.

The extraordinary benevolence of these millionaires of America and of the west makes us for a moment forget the charity of even the great Karna. The extraordinary selfishness and jewishness of the Indian millionaires has achieved remarkable notoriety. Great souls like Rabindranath Tagore and Pandit Madan Mohan Malviya explore the country, appealing for financial support for their universities; most ideal institutions like the Gurukulas, Ashramas and hospitals, struggle in vain for public help. Will the inhabitants of such a country, therefore, draw "wise inferences" from the following record of American charity!

Rockefeller	...	570,000,000	dollars.
Andrew, C.	...	350,000,000	..
Cleveland	...	150,000,000	..
Henry, F. I.	...	85,000,000	..
Milton, H.	...	60,000,000	..
George Eastman	...	58,000,000	..
Mrs. Russels	...	40,000,000	..
James Duke	...	41,500,000	..
Henry, F., II	...	31,500,000	..
W. Altmen	...	30,000,000	..
Stuart Frendy	...	30,000,000	..
John Starling	...	20,000,000	..
Edmund, D. C.	...	20,000,000	..
J. R. D. Lemur	...	16,500,000	..
Mrs. Hornecks	...	16,000,000	..
August Juliard	...	15,000,000	..
Henry Huntington	...	15,000,000	..
George Banker	...	12,000,000	..
Elizabeth Anderson	...	10,000,000	..
William Mayo	...	8,000,000	..
Pears Coleman	...	8,000,000	..
J. Arenour	...	6,000,000	..
George White	...	5,000,000	..
August H.	...	4,000,000	..
John Jacob	...	4,000,000	..

Besides these, huge funds are raised for educational purposes. Every man in America feels it his bounden duty to devote a portion—and a fairly large one at that—for his country.

“Well,” an erudite reader may at once shoot up, “you don’t mean that we must deprive ourselves of the means of supporting our own family out of our scanty income by profuse charity to strangers who have less claims upon them?”

To such a reader we answer, “Pray be patient! Our meaning is far from being so narrow. That charity begins at home, we are quite well aware. Do, therefore, recognize the prior obligation of providing for the necessities of your own family. But cut short such expenses as

are absolutely unnecessary (and such there are too numerous to mention) and if you are earnest, you shall find that you can do a great deal for your mother country. Remember what the great Mahabharata says:

“Who is not rich but yet can give will be exalted.” Remember also how Dr. Samuel Johnson, whose daily income hardly exceeded five pence, placed hard earned coins in the hands of sleeping children (lying unwrapped on the roads), that they might find something to eat the next morning they awoke; remember how Oliver Goldsmith, while returning home with only a shilling, gave it away unhesitatingly to a beggar-maid, who begged it of him. Ponder, reflect, contemplate upon these great men. Sure, you are much richer than they and yet you grumble of poverty!!!

Do not there live amongst you scores and scores of thousands who throw open the sluice gates of their riches for the building of unnecessary temples and mosques and churches when there are already an overwhelming lot of them? And yet you grumble of poverty!!!

Are there not such ‘holy places’ where lie accumulated crores and crores of rupees used for the daily offerings to the gods—and these offerings sold as *prasad* for much less than what they are actually worth by those who bag them scot free? And yet you would say “we Indians are poor”!!!

Are there not amongst you those who own millions and millions, roll in luxury, build beautiful mansions and palaces, run about in Rolls Royces and complain of severe headaches when the question of charity for a school or an orphanage or a hospital arises? And yet you would complain of poverty”!!!

No: *we are not poor, nor is mother India poor.* Poorer she may be but assuredly not absolutely poor, so as to disable her children for charity. Her wealth is lying unused, nay, misused in improper hands. The wealth is there; the need is there. But there is not the fit agency to use the wealth and fulfil the need. And India looks forward to able agencies out amongst her younger generation—the student-world! She looks forward for ‘*real men*’ who would soon realize that “as a jewel of gold is in a swine’s snout,” so is fair riches without discriminate charity.

In charity lies our salvation; in charity, our emancipation. “The liberal soul”, said Solomon, “shall be made fat; and he that watereth shall be watered also himself”. “A man’s gift makes the room for him, and bringeth him before great men”. “He that hath pity upon the poor”, commands the wisest king, “lendeth unto the Lord; and that which he hath given will He pay him again”

Charity is a necessary consequence of patriotism and one devoid of patriotism is devoid of the spirit of charity in him. The fire of patriotism, therefore, should kindle in our hearts, for, says Sir Walter Scott, “Is there breathes a man with soul so dead, who never to himself hath said,

‘This is my own, my native land’, then  
For him no minstrel raptures swell,  
High though his titles, proud his name,  
Boundless his wealth as wish can claim;  
Despite those titles, power, and pelf,  
*The wretch concentrated all in self,*  
Living shall forfeit fair renown  
And doubly dying, shall go down  
To the vile dust from whence he

sprung.

Unwept, unhonoured and unsung.”

Charity with selfish ends is no true charity. We give money to bogus astro-nomers and palmists, we feed hundreds that our ladies may be bereft of sterility, we erect bridges and dharamsalas, we, — though reluctantly,—award great sums to institutions for fame not knowing that

Just Heaven is not so pleased with  
costly gift  
Offered in hope of future recompense  
As with the merest trifle set apart,  
From honest gains and sanctified  
by faith.

Let us now cherish a sincere hope that our student friends will soon begin to realize that

As the seed is to the plant,  
As the ant-hill to the ant  
As the bet is to the punter  
As the goods-train to the shunter  
As the Rhur is to the French  
As the Judge is to the bench  
As the food is to the cook  
As the button to the hook  
As the lover is to the wooer  
As the sewage to the sewer  
As the milk is to the can  
So is ‘*charity*’ to man.

and follow the instructive footsteps of the Americans and without brushing them aside as mere luxurious people as they have been represented in ‘Uncle Sham’, try to do “as the bee does with the rose, take the honey and leave the thorn.”

With this earnest hope and desire, we terminate the sad story of unhappy India set against a happy account of prosperous America, that bounteous land of peace and plenty!

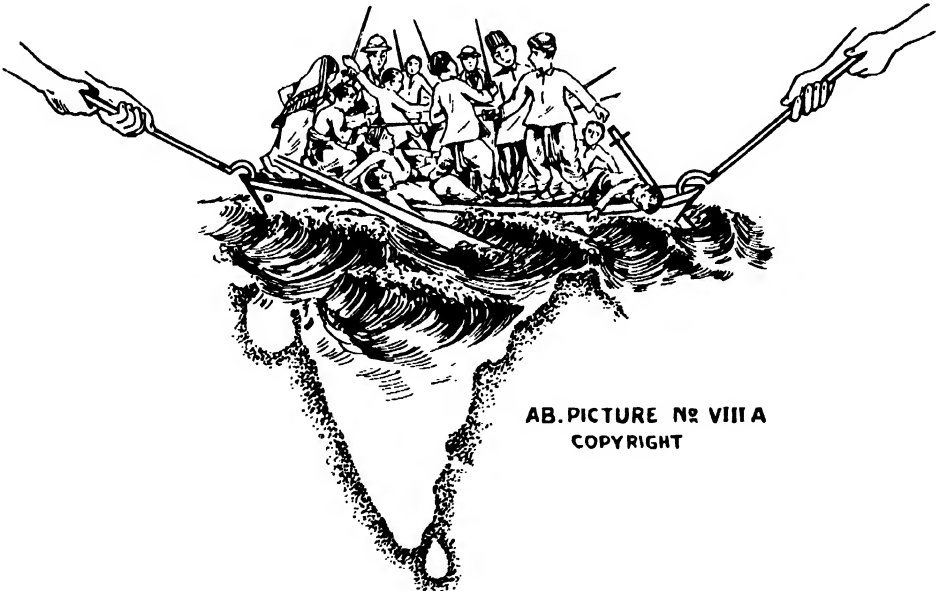
## PICTURE VIIIA (FOR COLLEGE STUDENTS)

### How to win a scholarship or prize ?

—Only write the meaning of this picture on the Interpretation Blank.

**THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

1. Two Scholarships of Rs. 7 per month for 6 months.
  2. One Scholarship of Rs. 7 per month for 6 months (for ladies only).
  3. AB. All-India College Medal.
- Several Attractive and costly prizes—Watches, Cameras, Fountain-pens, Sports Goods, Books, etc.  
Special prizes to ladies.



AB. PICTURE № VIIIA  
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(Only subscribers are eligible for scholarships.)

*Write on the Interpretation Blank. Read the instructions carefully before writing.  
Interpretations are to be short, but fully expressive.*

**RESULTS IN THE NEXT ISSUE**

*Interpretations should be received on or before the 20th July.*

**SPECIAL PRIZES TO NON-STUDENTS—Rs. 25.**

*(Non-students who are subscribers may interpret either of the pictures.)*

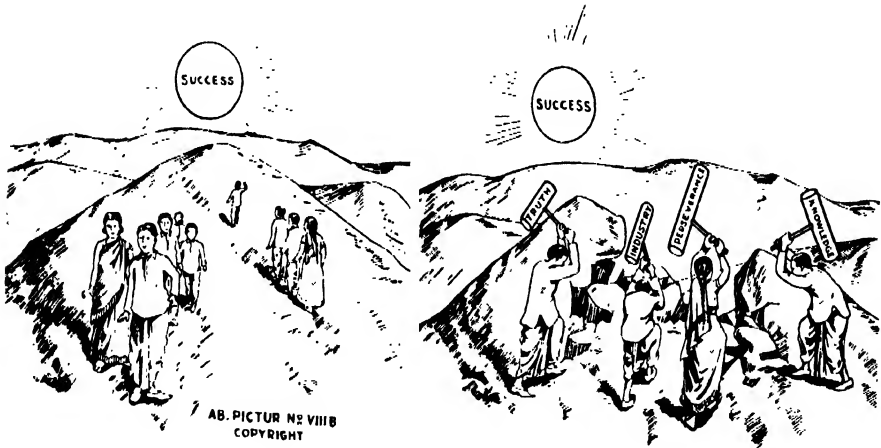
## PICTURE VIII B (FOR HIGH SCHOOL STUDENTS)

### How to win a scholarship or prize ?

—Only write the meaning of this picture on the Interpretation blank.

#### **THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

1. Two scholarships of Rs. 5 per month for six months.
2. One scholarship of Rs. 5 per month for six months (for ladies only).
3. Several attractive and costly prizes of Watches, Fountain-pens, Sports Goods, Books, etc.  
Special prizes to ladies.



**(Only subscribers are eligible for scholarships.)**

*Results in the next issue.*

*All interpretations should be received on or before the 20th July.*

*Write on the Interpretation Blank. Read the instructions carefully before writing. Interpretations are to be short, but fully expressive*

*(Non-students who are subscribers may interpret either of the pictures.)*



## INTERPRETATION OF PICTURE VIII A

By PROSANNA KUMAR GANGULI,

*2nd Year Science, Presidency College, Calcutta.*

There, at the bottom of the precipitous rock, stand a group of men belonging to various nationalities, all with eager, expectant faces.

Up the narrow and uneven hilly path, with high rocks on one side and deep khud on the other, several persons of different communities are carrying a heavy stone with their united efforts.

Just behind the huge piece of stone appear two youths armed with revolvers.

Masted at the summit of the hill, we find a flag, steady and firm, with the words "Site for the new Indian Parliament" written on it.

In the adjoining picture, we find everything in disorder. The panic-stricken men at the foot of the hill are running away to save their lives from an imminent peril. The rope which the men on the hill were using to carry the huge mass is severed into two. The carriers of the stone are lying flat on the mountains track; one falls directly from the giddy height and the huge mass rolls down the slope crushing one unfortunate creature under it.

These are the things which strike the eye of a superficial observer, while to a keen one it is a pictorial representation of the present day situation in political India.

The great height of the mountain, the top of which is the "Site for the new Indian parliament" shows that, to obtain swaraj, a high political status must be attained.

The narrowness, the ruggedness and

the declivity of the mountainous path are indicative of the difficulties and dangers that are strewn on the path of success and they also emphasize the necessity of steadiness, carefulness and a vast amount of energy and patience on the part of those who are proceeding along this way.

The men carrying the heavy mass are political workers of different communities fighting hard in the cause of the mother land.

The foundation-stone indicates the political condition of the country, and the carrying of the weight means raising the country to a higher political status, while the rope round the stone stands for the principle of non-violence—the medium through which the political progress of India is to be achieved.

The people at the foot of the hill represent the different communities to which the inhabitants of India belong. They are helping the progress with stimulating words of encouragement.

The two people armed with revolvers standing behind the stone stand for terrorists—the revolver indicating their principle of violence.

Bring encouraged by the public, the non-violent workers are striving hard to improve the political condition of the country, for, unless she attains a high political standard, she will not be able to win swaraj, the apex of national achievements.

But, unfortunately, at the time when they

have fairly progressed in their arduous job, the terrorist movement breaks out and youths armed with deadly weapons are in-



PROSANNA KUMAR GANGULI.

dulging in anarchism with the mistaken idea that by such actions they are hastening the progress of India towards swaraj,

little knowing that their principle is against our religion and that the doctrine of violence can never succeed in India.

The obvious result is failure, for the two antagonistic principles, *viz.*, the principle of violence and the principle of non-violence cannot be blended into one.

It is evident from the picture as well as from the affairs going on in our country that, apart from effecting any progress, the revolutionists, though very few in number, have done a great damage to the noble principle of non-violence and have nullified the progress of India so far made.

The people at the foot of the hill, that is, the public are horrified at the unexpected outbreak of anarchism and so they are hastily leaving the evil company.

Fortunately, the terrorists are few in number and so let us hope that, in the near future, the terrorist movement will be completely wiped away from the country and united India will progress in her way by following the creed of non-violence till she reaches her cherished end.

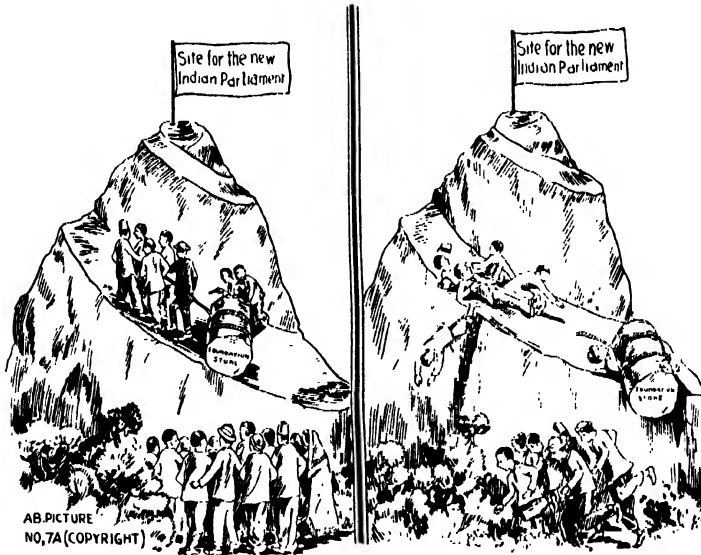
*By* VAMAN H. THAKORE, M.A. Student, Elphinstone College, Bombay.

Not to grasp the significance of these two pictures at a glance is to show oneself woefully ignorant of the political situation in India. The ingrained habit of most Indians of doing things in a round about and difficult way is ably pointed out in the weary way winding round and round the mountain and the small and almost inaccessible site chosen for the new Parliament. Nothing straightforward and simple like a good, commodious site on the plain will satisfy these dreamers and enthusiasts, who show themselves as short-sighted and

unpractical as to laboriously drag the foundation stone up the steep ascent instead of quarrying in the mountain itself for stones. However much one may admire their enthusiasm, one cannot help feeling that, at this rate of progress, their work can be but tardy of accomplishment. Indeed, the group dragging the stone up the incline is encouraging in its cosmopolitan composition signifying as it does the growing unity among the numberless castes and creeds of one of the highest populated countries in the world. But

one cannot but feel sad and uncertain of India's future when one sees the much bigger crowd which stands at the bottom of the hill doing no active constructive work, however ill-directed, but prepared to carp and criticize and to turn tail at the first sign of disaster. And one can have nothing but curses for the two men making a show of pushing the stone up the hill, while one of them is cutting the rope which holds the stone. The rope is severed and one poor fellow is crushed beneath the stone and another falls in the

looking on with folded arms or worse still, following a destructive policy by hindering others as the two up the mountain side are doing. While a vast majority of India's teeming millions takes no active constructive interest in India's welfare and while there are turncoats and traitors (with which India seems to be more plentifully cursed than any other country) in the camp, all hopes of Swaraj or self-government are but figments of a dreamer's imagination. One cannot help feeling that active co-operation with those



valley. The enterprise comes to grief and the onlookers run away.

While one cannot but feel sorry at the devious and laborious paths trodden by India's leaders, when constructive co-operation would indubitably produce quicker and better results, even this, though it implies a sinful waste of time, money and energy, is better than merely

who are responsible for India's government would produce quicker and more tangible results. In fact, the only silver lining one can see in the dark cloud looming on India's political horizon is a greater unity among India's numberless protagonists of different religions and castes and creeds and the awakening of Indian womanhood to its responsibilities

By AYODHIA PRAKASHI, 2nd Year, St. Stephen's College, Delhi.

The picture is a vivid representation of the present day political life of India. A group of five men are dragging a heavy weight up a zig-zag path. These men represent the various communities of India. Evidently they are making an united effort to reach the goal in view, the goal of starting a new Indian national life. Their efforts are symbolic of a spirit of co-operation, goodwill, and unity. Communal bias and religious differences seem in no way to alter their noble plan. Their aim is high, hence an up-hill work lies before them. Down below is a crowd, slow, plodding, and apparently becoming interested in the political affairs of their Mother Land. Nevertheless, they have not fully entered the political arena yet. On a closer observation, just behind the stone, are seen two mischief-mongers—the so-called Terrorists, one of them armed with a revolver ready to fire, when the opportunity offers itself.

Does not the picture lead one to reflect on the various aspects of the political life of India whose progress towards political consciousness is hampered in more ways than one? There are the geographical divisions, the diversity of population, culture and dialects, and various other natural barriers which hinder a harmonious political growth. Nor is this all. The safeguards and vested interests are other stumbling-blocks. But the greatest of all obstructions is the "creed" of Terrorism, of revolutionary activities. Non-co-operation, civil disobedience, and non-rent campaign have all proved ineffective weapons to gain "Swaraj". In fact India's political fabric is not strong enough to stand such radical changes. But these Terrorist activities are likely to rend

asunder this weak political structure. Terrorist outrages are becoming common. They occur like sudden volcanic eruptions, when the shock is felt throughout the length and breadth of the country. A wave of alarm and horror prevails everywhere.

The other half is a spectacle subsequent to these outrages. Excitement and terror have caught the placid onlookers. The rope is broken and the "Foundation Stone" is rolling lower down. Disastrous are the consequences that follow. Even those who are working for the good of India find themselves falling headlong from a perilous height. As a result, the terrorists are either crushed or the unavoidable whip of law goads them into a



ARUN KUMAR SEN,  
*Class X, Rajshahi Collegiate School,*  
who was won a prize in the last AB Competition.

life of degradation. Men like Mahatma Gandhi are shocked while the whole Indian mind is disappointed. And India remains where she was before—nay she goes down lower still. This is a tragedy. The axe of the terrorists strikes at the very root of the growing national tree. Instead of promoting India's cause (of course they believe they do it in their own way) they retard her progress towards building up a national life.

Their activities forecast a gloomy and dark future for India. They, in a way, are killing the chances of her becoming a gem in the galaxy of nations. Terrorism or Non-co-operation are not effective methods to attain self-government.

Such a policy is never going to benefit India. What is needed is a general awakening of the Indian mind towards the great political responsibilities. Burying the hatchet between the "warring" communities, an united and sure front, and shoulder to shoulder work are as important as putting an end to the activities of a few "excited youth"—the so-called terrorists. The solution to Indian problems lies in our true realisation that we are the children of the one and the same motherland. True co-operation, mutual goodwill, and unity are the great weapons India needs to-day. Let "Terrorism" therefore disappear and peaceful methods take its place. For that is the way to our freedom.

## INTERPRETATION OF PICTURE VII B

*By* MISS SANTI MOOKERJEE, *Class IX, Romesh Mitter Girls' School, Calcutta.*

These pictures show us that patience is the best way to success. There is a very wise saying "Patience has its own reward," and it is true in each case. Impatience leads us to the path of repentance and failure.

In the first part of the picture, we see a mother with a plate full of sweets in her hand, being teased by her impatient children worrying their mother to get the sweets. Each child is very much eager to eat earlier than the other and each wants to grab as much as he can. The mother has taken the sweets to feed her children. She is trying to make them quiet, but they are too impatient to give ear to their mother's words and to wait a little while. In the remaining part of the picture we see all the sweets scattered on the floor, spoiled, and the plate broken. Those impatient children are being beaten by



MISS SANTI MOOKERJEE.

their mother for their conduct. We can easily infer that the cause of the falling of the plate is those greedy impatient children's trying to grab it. So too an impatient man loses the desired thing near at hand—which he can have with but a little patience.

In the other picture we see some well mannered children served by their mother with sweets. They are eating to their heart's content. Their mother sees to their want and gives them more, whenever they require it. There is no greedy and impatient child among them. They are receiving, so to say, the reward of their patience and enjoying the sweets quite unlike the children in the previous picture, who lost their sweets and got punished due to their impatience.

The lesson of this symbolic picture is "Be patient to attain success". There are many things in this world worth having. A man who proceeds with patience wins his object. Nature does not want to confine her blessings to herself just as a mother does not like to have the sweets for herself, but wants that her children should enjoy them, and that they

should deserve the sweets they desire. Do not be impatient for you may fail and bring about your own ruin. Do your duty patiently in an orderly way, and you are sure to achieve success.



SIDDHESWAR BERA GOHAIN,  
*Motivation Class,*  
*Lokhat Gaet High School, Assam,*  
has won a prize in the AB Competition  
of last month

*By* MOHID, AHMED FEROZI, Class X, Muslim English School, Calcutta.

The three pictures describe to us the evil consequences of rude and shabby behaviour as well as the pleasant reward of good manners and discipline.

In the first picture, we see a woman with a tray full of sweets. Her unruly, untrained and untutored children cling round her and try to snatch away the sweets from her hands. The woman tells

them to be patient and mannerly, but they will not hear.

In the next picture, we see the natural consequences of the children's rude behaviour. The tray is broken to pieces, the sweets are scattered on the ground, and the children receive punishment.

The third picture presents a contrast to the other two. In it we see a woman

sitting on the ground with a tray full of sweets. There are four neat and clean children seated with plates in front of the mother. The mother is serving sweets in the dishes. This picture presents a spectacle of discipline. The children are highly trained and accomplished.

and degradation. Many men could not reach the pinnacle of glory in life, only because they lacked discipline and character. Men of good character stand on firm rocks. Such men alone come out successfully from the trials and tribulations of life.



AB PICTURE  
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These pictures teach us that good manners and discipline are the pillars of success in life, while rude and clumsy behaviour throw us into the abyss of shame

A man without discipline is doomed. They alone are crowned with success in every walk of life who stand on the bed rock of character.

*By* RHENDRA KESARI BANERJI,

*Class X, A-B High School, Bhelupur, Benares.*

Here we see three pictures pregnant with meaning. These clearly suggest the bad effect of disobedience and irregularity.

In the first two pictures we see the mother coming with some sweetmeats in her hands and her selfish children hanker-

ing after them, each one trying to get a greater share for himself. They do not pay any attention to their mother's words. They did not want to share the sweets with their brothers and so they struggled. The result was that they caused the sweetmeats to fall down and they were spoiled. They not only did not get anything of it.

but they were also severely punished for their rude behaviour.

But, in the third picture, the boys are obedient. They obey their mother. They knew that the sweets were brought for them and they were happy to share them equally. They also knew that their mother loved them all and therefore all of them would get the sweets.

These pictures indicate that if we are obedient to our parents and teachers, if we work at their command, and help each other, then we can reach our goal easily.

Regularity and unity are essential for everything. If a man can become successful by these virtues, then a nation also can achieve great things by unity and co-operation. It is in this way that Japan has become one of the mighty nations of the world in a short time.

Whenever we shall learn to be obedient, to work united, then our aim will be attained. So let us imitate the boys of the third picture and learn to be selfless and obedient for our own good as well as for the good of our country.

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## NOTICE

The Results of the Essay Competitions for "Nashipur" and  
"Dictionary" Medals will be announced in the next issue.

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# THE STUDENT WORLD

## New Developments at the Scottish Church College.

At the beginning of the new Session certain changes will be obvious at the Scottish Church College. Just about 100 years ago Dr. Alexander Duff built a dwelling house in the corner of what is now the College compound. But "time makes ancient good uncouth", and "new occasions teach new duties"; and part of this building has been adapted for the purposes of a small Zoological laboratory, where aspiring students in the I.Sc. course may study the elements of this science as an additional subject for their I.Sc. examinations. We believe that Zoology is not taught to junior students in any other College, and with a view to co-operation and not rivalry, the authorities have selected this subject. Like all other dwellers in the mofussil--and Cornwallis Square was then practically in the mofussil—Dr. Duff may in his day have suffered from the incursion of frogs and other lowly forms of life and been compelled to study their habits, but we do not know what he would have said to this organised invasion of his former dwelling.

Another development—rendered necessary by the increasing number of women students—is the transformation of the Lady Jane Dundas Hostel in connection with the College. For thirty-five years this Hostel—which was built partly through a gift from Lady Jane Dundas, a daughter of the Earl of Melville, and in regard to which the only associated condition was that her name should be

retained—has housed generation after generation of men students. But now—and surely the name was prophetic of this change, and Lady Jane Dundas must have been a far-seeing lady—the Dundas Hostel has been handed over for the use of women students and will accommodate between forty and fifty of them. A good many alterations have been made for the comfort of the students, and through the institution of collapsible gates and protected windows on the ground-floor they will have that absolute security which women students desire. The Hostel is intended principally for Scottish Church College students, but there were always some students from other Colleges and as the Hostel is technically a 'non-Collegiate' Hostel, it will still be possible to admit such. The Hostel will provide both for under-graduate and graduate students. This leads us to speak of a *third* new development.

The College has been asked to institute B. I. Classes, in continuation of the work for women students hitherto done by the Diocesan College, and the extension of one of the wings of the Dundas Hostel makes possible the location of B. I. Classes there. A certain number of the B. I. students will be resident, and the teaching for B. I. day students as well as for resident B. I. students will be carried on in the Dundas Hostel buildings.

The Hostel is under the Wardenship of Miss Logan, an Honours graduate of Aberdeen University, and the B. I. work will be under the general supervision of Miss Plumb, B.A. (Cantab.), who, as a

former Headmistress of St. Margaret's School, took a share in the training of the earliest B. T. graduates of Calcutta University. Miss Parimal Das, B.A., B.T., formerly of the of the Diocesan College, will be a full-time member of the staff, and several other ladies, who are graduates of Scottish Universities and fully qualified in respect of teacher's diploma will give part-time assistance.

## **BENARES**

### **No Co-education**

The Benares University has considered it necessary and desirable, in the interests of future society, that women should receive their education separately from men. This is held to be all the more necessary from the psychological standpoint, because women teachers can understand and teach the girls much better than men.

Steps have already been taken to open B.A. classes in the Women's College. Instruction will be imparted in English, Hindi, History, Logic and Philosophy, Economics, Civics, Domestic Science, and Music from July.

### **A Buddhist University**

It is understood that the Government of India have sanctioned the establishment of the first Buddhist University in India. An International Buddhist academy, which is a preliminary to this University, will be started on the Full-Moon Day in November next and this Academy will be developed into the proposed University in the course of the next five years.

The ideal which the Academy has in view is the advancement of research in the various departments of Buddhistic studies

on a basis of co-operation among orientalists all over the world.

The proposed University, which will be known as the International Buddhist University, will promote not only Buddhistic studies but also studies in scientific subjects which may be considered to have the greatest bearing on the positive good of humanity.

The ultimate ideal of this University is to advance the cause of human progress and to benefit mankind through the correct and far-sighted exposition of Buddhism by bringing out in particular such of its elements as are best calculated to further the attainment of this goal.

This University, which will be run on the lines of the Benares Hindu University, will have a governing body representing Buddhists and non-Buddhists.

## **CALCUTTA**

### **A Blind Boy's Brilliant Success**

Sreeman Sadhan Chandra Gupta, son of Mr. J. C. Gupta, and a student of the Behala Blind School, has come out successful in the last Matriculation examination obtaining an asterisk mark against his name. He has got more than 75 per cent marks in the aggregate and has stood first in compulsory Sanskrit. He has secured 94 per cent. marks in both the additional and compulsory Sanskrit papers and obtained three letters in three subjects on the whole. He is now 16.

Due to an attack of a virulent type of small-pox, he lost his eye-sight at the age of one. Considering the great difficulties such a student is put to in appearing at any University examination, his results are exceptionally brilliant.

### **Lady among New Fellows of Calcutta University**

Mrs. A. N. Chowdhury, B.A. (Cantab), Mr. M. B. Mullick, M.L.C., and Prof. M. Z. Siddique have been appointed ordinary Fellows of the Calcutta University.

### **Rural Education in Bengal**

It is understood that the Rural Primary Education Act has been enforced in seven large districts in Bengal. According to the provisions of the Act, district school boards have been set up in Mymensingh, Chittagong, Noakhali, Pabna, Dinajpur, and Birbhum. For the first two terms of four years each, the District Magistrate will be the president of the board but at the conclusion of the period a non-official will be elected.

Teachers will be nominated and in some cases elected by primary schools. The boards will first attend to the consolidation of primary schools in the districts concerned and then draw up a programme of expansion. The necessary provision for the scheme has been made in the budget. The cost of the scheme in seven districts will exceed Rs. 8 lakhs.

The magnitude of the undertaking may be realised from the fact that in Mymensingh alone, which is the largest district in the province, there are over 5,000 primary schools, while Chittagong has almost an equal number.

### **LAHORE**

#### **A Sikh Girl matriculates at 11**

A Sikh girl of Lyllapur has matriculated at her eleventh year. Eight months ago, the girl expressed the desire that she wanted to pass the matriculation examina-

tion, and her father, who is an S. D. O., engaged a tutor. The girl did not know English and started the alphabet and after about six months sent her admission fee as a private student. She studied hard and has passed the matriculation examination in the First Division.

### **Punjab University's Move**

The Senate of the Punjab University has resolved that, from 1937, the medium of instruction and examination in Matriculation and School-Leaving Certificate Examinations in all subjects except English may be in vernacular at the option of the candidates.

### **LONDON**

#### **Lord Halifax as Chancellor**

Lord Halifax, recently Viceroy of India, was installed on June 20, as Chancellor of Oxford University with brilliant ceremony in the presence of a large attendance of Oxford men and Visitors.

Thereafter, honorary degrees were conferred on a number of distinguished persons, including the Doctorate Civil Law on Sir Samuel Hoare.

### **MADRAS**

#### **Primary Education in Madras**

The Madras Government have decided, it is understood, to amend the Madras Elementary Education Act in relation to the penal section meant for parents refusing to send children of school-going age to school.

Hitherto the provision in the Act that recalcitrant parents be imprisoned had not been put into effect, obviously on the ground that the measure would be unpopular. The proposed amendment will provide that such parents be fined.

**NEW YORK**

Dr. Stephen Dajjan, Director of the Institute of International Education in New York, has drawn attention, in the latest Bulletin of the Institute, to the decline of Internationalism among students. Dr. Dajjan regrets that, in some European countries, the Universities which might naturally be expected to be places of great reasonableness, should instead be the seats of rampant nationalism.

**NEW DELHI**

The Quinquennial Report on Indian Education (for 1927-32) has been just issued by the Government of India. The author of the work, Sir George Anderson, Educational Commissioner with the Government of India, has drawn attention in this report, to a number of educational problems which should receive attention. The phenomenal waste of expenditure and effort in the education of pupils at various stages who drop off, not being fit for education or for other reasons, is one of the problems. Sir George Anderson refers to the possibility of introducing the federal type of Universities in India, proposals regarding which have already been made to the University of Delhi. The diversion of students into technological education at an earlier stage than the present High School Examinations, the preparation of students for University education in special institutions with courses of three years and the lengthening of Degree courses into three years to increase efficiency of instruction are among other subjects discussed in the report.

**TRIVANDRUM****Co-Education in Travancore**

The latest official administration report of the State says that women generally

enjoy great freedom in the State and this, coupled with their general education, has resulted in their active participation in public affairs.

Co-education is permitted in almost all boys' schools, with the result that the number of girls studying in boys' schools is far larger than the number of girls studying in girls' schools.

The prevalence of co-education even in vernacular schools for Moslems, says the report, is significant. But for the system of co-education, the problem of providing education to more than 246, 600 girls now undergoing instruction in the State, by the provision of separate institutions for them in the different stages of instruction, would have assumed serious proportions.



HARISHANKER CHOUDHURY,  
IV Year Arts, Patna College,  
who has won a prize in the A.B. Competition  
of February.

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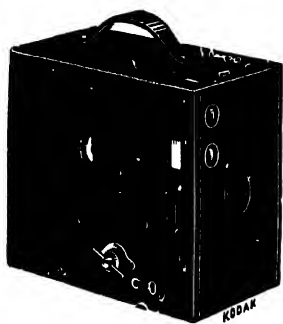


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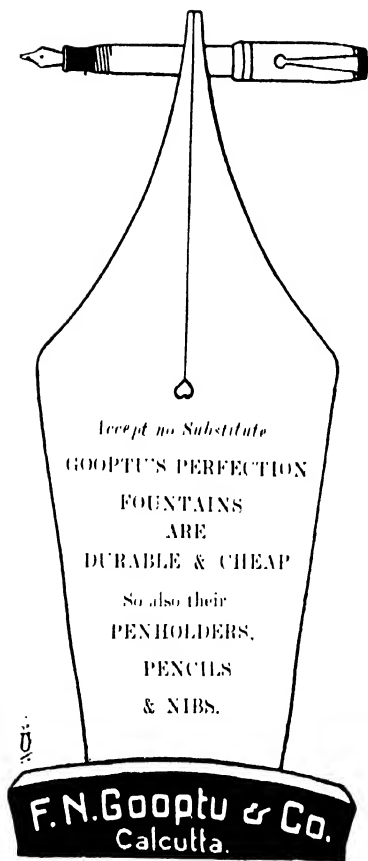


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*Managing Editor, The Modern Student.*

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"But there are no jobs open."

"Well, you said you'd give me one."

"Tell you what I'll do; I'll appoint a  
commission to investigate why there are  
no jobs, and you can work on that."

\* \* \*

A Bishop once discovered some small  
boys seated in a ring round a little dog.

"What are you little boys doing?" he  
inquired.

"We're havin' a competishun," said an  
urchin.

"Whoever tells the biggest lie wins this  
dog."

The bishop thought to improve the  
occasion and began: "When I was a

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little boy I never told untruths——" but he was interrupted by a voice which cried: "Give the gent the dog, Alf."

\* \* \*

Teacher: "What is bread chiefly used for, Johnny?"

Johnny: "Please, sir, bread is chiefly used to spread butter and jam on."

\* \* \*

"In time of trial," inquired the speaker, "what brings us the greatest comfort?"

"An acquittal," interrupted a man at the back of the room.

\* \* \*

"But how could you marry a man you knew to be a burglar?" asked the judge.

"Oh, I thought he'd be so quiet about the house," explained the witness.

\* \* \*

"Did you know I've taken up short-story writing as a profession?"

"Sold anything?"

Yes, my watch, my mandoline and my overcoat."

\* \* \*

Girl: "Every time I look at you I think of a great man."

Boy Friend: "You flatter me. Who is it?"

Girl: "Darwin."

\* \* \*

Geography Examiner: "Have you finished making up your map?"

Modern Girl Student: "No, I can't find my compact."

\* \* \*

Film Director: "So you think you can stand the severe duties of a film actor? You know, in our business we may find it necessary to throw you down a flight of stairs into a barrel of water!"

Applicant: "Oh, I can stand that, I was collector for an instalment furniture house for three years."

"Is this a healthy town?" asked the newly-arrived invalid.

"I should say so," answered the native. "When I came here I hadn't the strength to utter a word; I had scarcely a hair on my head, I couldn't walk across the room, and had to be lifted from my bed."

"You give me hope. How long have you been here?"

"I was born here."

\* \* \*

A woman who had given her husband a worrying time during his lifetime was very concerned at his death, and had a tombstone erected on which were the words, "At Rest. Until we meet again."

\* \* \*

A preacher on looking up from the sermon he was reading was horrified to see his young son in the gallery pelting the congregation below with horse-chestnuts. Before he could get out a word of reproof, his young hopeful cried out: "You 'tend to your preachin', daddy; I'll keep 'em awake."

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## All that Is Best In Tea

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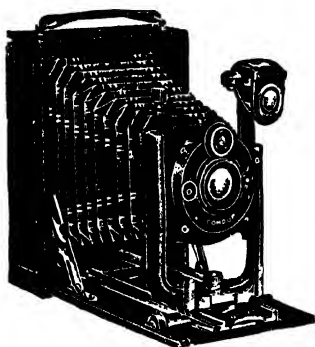
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# THE MODERN STUDENT

*AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF EDUCATION  
AND THE INTERESTS OF THE YOUTH*

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VOLUME II

AUGUST, 1934

NUMBER 8

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## STUDENTS AND POLITICS

There would be amazement and astonishment in hundreds of hallucinated and deluded young minds if we were to run the risk of publishing a most pathetic letter we have received from a young man who had abandoned his studies and entered the arena of politics. He is to-day stranded, abandoned by his political leaders and friends, unqualified for any profession, without any means of livelihood. Still more tragic is the case of his aged parents who have spent everything they had on his education. The last sentence in the letter says "If you sincerely wish to do some service to the youth of this country and more particularly to the student community, point out to them the danger zones that lie hidden in life's pathway for those who in their immaculate enthusiasm to serve their motherland, abandon their studies and jump blind-folded into the burning fire of party politics in life."

This subject is well worth the serious consideration of every student. How often do we hear of the sad plight of many a brilliant student, who has aban-

doned his studies and jumped into politics!

The most colossal error of the demented politician is to call the young students away from their schools and colleges, and to drag them on to the dangerous political arena. The whole stock-in-trade of demagogues and platform politicians is to appeal to the excited emotions of the innocent students. No sane nation could ever afford to follow this suicidal policy.

Everyday we hear of the political activities of the youth of other countries. But, we forget the fact that they are not students, but young men who have completed their educational career and have made themselves fit for some profession or other. India is steeped in illiteracy and the light of education alone could save us from this darkness of ignorance which is worse than death. And nothing should be done to distract our students from their studies.

Interest in the social and political problems of the day is one thing, but active participation in the political conflicts is

parlance is called economic depression from which the rank and file of the people and popular governmental institutions are suffering. The result is not in a small

the standard of life and therefore raising of labour wages, reduction of labour hours and so-called improvement of labour conditions. The standard of life in Russia at



SIR DEVA PRASAD SARVADIKARI.

measure due to India borrowing European economic ideas without suitable adaptation. The struggle in the West has been consistently for raising what is called

a supremely critical moment involved the payment of 6,000 roubles—of course in worthless paper notes—for an egg. Not equally appalling but nearly so was my

painful experience at a crack Swiss Hotel where the standard of life which means merely expenses was diametrically opposite to Indian ideas, though elegance, comforts and refinement were not proportionately high. Where reason and good sense prevail it ought not to lead to financial bankruptcy to live a clean life, a healthy life, a comfortable life and even a refined life of elegance. To my certain knowledge the Calcutta restaurant will give the middle class poor an acceptable clean meal well served on a white marble topped table for less than As. 2 a meal. This is but one item in the complicated machinery of livelihood. The vicious circle that has brought Europe and America to the precipice on which they stand is being gratuitously thrust on India in the wake of the education that has also been thrust upon us. The result is that Communism and other 'isms' of similar ilk with all their horrors are appearing and no one knows how to combat them.

I am afraid injustice has been done to the same economists of the West in senselessly borrowing average Western economic ideas without due adaptation. In my plea for simple life, or rather return to it, I am advancing no revolutionary economic theory as casual critics might be apt to mishink. Space will not permit my going into details in this short article, but I shall for the moment content myself with a few extracts that will satisfy real lovers of culture and advancement that the time has come for a cry for halt. A new school of the science of economics has to be built up in the light of realities and experience of Indian life about which there has not yet been any serious or earnest attempt at careful and truthful survey. Cants, dogmas, and slogans have

held the board and we are being led to our doom blindfolded.

Luckily we have now and again glimpses of good sense from our Western gurus which ought to make us pause, think and indulge in serious introspection. The Bengali magazine *Basumati* in a recent article on the progress of the world has collected a number of antidotes to prevailing economic ideas which are worth more than serious perusal. Sir Arthur Salter, K.C.B., D.C.L., (Oxon) — "Recovery"—"Ours is a problem of the impoverishment that comes with plenty. It comes from the defects in human organization and direction, from imperfect planning, from weakness in our financial and distribution system—from essentially remediable evils and essentially removable causes."

"Even with known resources, and methods of exploiting them, the world could certainly maintain several times its present population at much more than its present standard."

"The World Economic Conference of 1927 was composed of some two hundred persons of every kind of relevant qualifications in business, in agriculture, in official life and so on, nominated by fifty Governments; and they agreed unanimously that the chief impediment to the growth of the world's prosperity was to be found in its tariff policies."

"To face the troubles that beset us, the apprehensive and defensive world needs now above all the qualities it seems for the moment to have abandoned—'Courage, magnanimity.'"

"It is within the power of those now in adult life to secure that, for the first time in human history, man will be free to build his own civilization without either the crushing burdens of armaments or shattering interruption of war."

Mr. H. G. Wells.—(Work, Wealth and Happiness of Mankind).

"That unemployment and poverty are avoidable is for these authorities (Sir Joseph Stamp, Prof. Miles Walker, F.R.S.) not a mere opinion: it is a straightforward statement of fact."

*Ibid.* "The economic World machine is rapidly coming to resemble an unhealthy overgrown body which is accumulating two sorts of unwanted secretion. On the one hand, it has been accumulating the consuming unemployed, a sort of plethora, and on the other hand it is developing a morbid mass, a huge tumour growing very rapidly, of Penniless Unemployed."

Maxim Gorki's "Mother":—

"The poor people are stupid from poverty and the rich from greed".

The above extracts speak for themselves. They could be commented upon and enlarged and amplified to any extent which is necessary for our present purposes.

This article aims at recalling to mind—which cannot be done too often—the supreme and urgent need of coming back to simplicity both in the student-life and the larger sphere of national life. The highly pertinent extracts from the prospectus of the Bharathi Cotton Mills aims at crystallising the philosophy of a handful of rice and the traditional simple clothing of the country and all that they stand for, towards securing which the nation's best endeavours must be primarily devoted.

Nazi Germany may be all bad as depicted by some, or all good as depicted by others. This is no time or occasion for balancing judgment about this. But some features of Germany must challenge attention. Large states and mass produc-

tion is at a discount. Women must recognize the necessity and sanctity of marital and domestic life which is their sphere and they are not to crowd out men from their own spheres. These are some measures contributing to the solution of unemployment. Additional measures are State aid for building decent houses and other amenities of decent life. Above all and what I plead for boldly, earnestly and prayerfully is the reversion to real simple life for which education must prepare the youth of the country—the hope, the mainstay and salvation of the country—more in India than anywhere else at any time. A pertinent extract about what Germany is aiming at and will insist on, is as follows. A capable resumé of the situation by Mr. R. H. S. Crossman will explain the position of affairs in Germany.

"So young men of all parties and ways of life are dreaming of a new State, neither feudal as the Junkers want, nor machine-made as the Capitalist and the Communist alike desire, and they call this dream-world the Dritte Reich, the Third Empire. They hate the factory, the office and the dry-as-dust books, and they see visions of a community of the soil, a new Sparta which should of its own free-will refuse a happiness measured in terms of wealth, and choose the simpler life of self-sufficiency and the manly virtues of the independent farmer."

Though I have ceased long to be young, the youth of the country, I reckon, are our only hope and salvation, for their proper up-building, simplicity of education, simplicity of creed and simplicity of life have always been my objective and will be my life long dream that, God willing, ought not to take long in realization, if our present and future woes are to be at an end.

# WILL CIVILIZATION CRASH ?

By POTTIAN THOMAS

The world to-day is a boiling cauldron of human passion. The events of the past few months have revealed the dangerous tension by which peace between nations—and political forces within nations—is strained to the uttermost. Peace, toleration and goodwill among nations and individuals are being replaced by rage, violence and cruelty. If this is to continue, then I foresee the overthrow of existing order and civilization.

Democracy is in its death throes. Dictatorship is the order of the day, and this denial of free opinion, this authority over the minds and bodies of men, is given glamour by its call to patriotism, racial pride and national exaltation. Kings have been pulled down, old laws, rights and liberties handed down from the past and enshrined in so many venerable constitutions are destroyed; and in their place, "fierce, audacious, capable adventurers



Top (from left to right) 1. STALIN OF RUSSIA, 2. MUSSOLINI OF ITALY  
Middle 1. HITLER OF GERMANY, 2. PRESIDENT ROOSEVELT OF AMERICA  
Bottom 1. KAMAL PASHA OF TURKEY, 2. ADMIRAL HORTHY OF HUNGARY, 3. DR. SEIPEL OF AUSTRIA.

have been set up amid popular applause. They do not call themselves kings,

Dictatorship—incalculable force, powerful for good, capable of evil—is let



DICTATOR SENIOR.

because their power is far greater than that of Kings. They cannot look forward to the future, because they cannot look back upon the past. They live in the present without scruple or pity, and are acclaimed because they act with vigour if not with wisdom or virtue, and seem to grapple with the problems of a period of flux."\*

---

\* Will the world swing back to monarchies?  
By The Rt. Hon'ble Winston Churchill.

loose. Democracy is stricken, but the spirit of liberty is not dead and will never die. What has happened to dictatorships in history? Every one of them has come to a bad end. There have been no exceptions. The one great weakness of dictatorships is that it does not receive the approval and support of those who have done most to create it. Events in Russia, Italy and still more recent ones in Germany show how those who fought for it have been sent to the gallows.

Italy was the first nation after the war to repudiate the old liberties of private opinion and the rule of political parties. The Fascist State demands the utter obedience of all citizens to a blind worship of the State of which Mussolini is the supreme head. Dictatorship has its advantages under a man of genius like Mussolini. It makes for efficiency. It is a short cut to social changes which may benefit the Community. But it is not "liberty" which Mussolini once called "a stinking corpse."



GERMANY'S DICTATOR

Germany suffered an agony of humiliation after the war due to a vindictive peace. This has given rise to Hitler, with his oratory and a flame in his spirit, who promises the German youth a way of escape from degradation and despair. Germany to-day has the semblance of national unity. Hitler with his grand

idealism may be able to do much good to Germany. But as in Italy, dictatorship in Germany is also not liberty, nor democracy. It means monopoly of power both material and spiritual by the dictator.

In the Soviet Russia, where the State is for the people and the people for the State, the dictator is the sole, undisputable head of the Government. He is the receiver of all produce of labour and the sole dispenser of the means of life. To achieve success in the Soviet system the dictator must paralyse thought in the nation—by killing off all who differ from him.

Force is worshipped, as in Russia, Italy and Germany, and how the system will settle down into a permanent consortium no man can yet see. None of these systems allows of debate or reasoning and they have no place for variety of opinions.

Alaric, when remonstrated with for plundering Rome and asked what was left

DICTATOR ASPIRANT.



SIR OSWALD MOSLEY OF ENGLAND.

to the people, replied "Your soul". But modern dictators will not allow even this.



Europe has revived the ancient Roman idea of worship of the State and deification of its head such as was evidenced by the erection of provincial altars to "Rome and Augustus." Even in England, extremists under the leadership of Sir Oswald Mosley are endeavouring to prepare the people to submit to a dictatorship.

There is one weakness about dictatorship and one danger. It can only be challenged by revolution and armed force. There is no room in it for compromise. Does anyone imagine that there will be sooner or later a rising tide of popular passion against political reaction? And when it comes it will crash civilization.

Still more gloomy is the situation in international politics. The world to-day is a hotbed of political intrigue. European powers are actively engaged in trying to arrange alliances and groupings. Hitler visits Mussolini, M. Barthou visits Sir John Simon. Germany repudiates the Treaty, but the little Entente are determined that there shall be no revision of it.

The Disarmament Conference has dashed the hopes of millions of people in the possibilities of peace. Japan has defied the Authority of the League. Russia still believes in a world revolution. America is wavering. "The failure of the Dis-

armament Conference is the failure of statesmanship. The failure was not due to defects in the structure of the League of Nations, but to the cowardice of the Great European powers who refused to face up to their obligations to enforce the penalties which the Covenant provided."\*

What lesson have we to read in these facts? How can we safeguard ourselves from such imminent perils which may thrust the whole world into tragic adventures utterly without sense or purpose and crash civilization?

The threat to the peace of the world will remain until France and Germany settle their quarrels and continue to live as good neighbours, and Russia abandons her belief in a world revolution and Japan, her ambition for territorial conquest.

In this critical hour when peace of the world is threatened, Great Britain may save civilization and democracy from being crushed. All the European powers are seeking her alliance and war is inevitable the moment Great Britain decides to side one country or the other. The whole of Europe is experimenting with constitutions and crushing individual liberty. In this supreme hour of need Britain has to act impartially and to seek to remedy every legitimate grievance which may lead to a war that might destroy civilization once for all.

\* Viscount Snowden.

# CONFUCIUS

## THE WISEST MAN OF THE EAST

Confucius like Buddha was the apostle of peace, philosophy and wisdom. He preached moral uplift rather than philosophy. It is often said that Confucianism is a system of morality without religion.

Confucius was born in the year 551 B.C., in the village of Chueh, in the State of Lu, part of the modern province of Shantung. His father was a distinguished soldier, and his mother died when he was three. Even at the age of fifteen he hungered after wisdom. "At fifteen," he writes, "my mind was set on learning, and at thirty I stood firm in my convictions."

Confucius married at the age of nineteen, and his wife in due course gave birth to a son and two daughters. When he married, he was in charge of the public stores of grain and public herds, but at the age of twenty-two he began his teaching career.

At the age of thirty, we find him governor of the town of Chung-tu, where his reforming influence was felt immediately.

The next year he was first Minister of Works for the State, and the next year Minister of Crime. And for the next few years he advised the Government in its every move.

"He strengthened," we are told, "the ruling house. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Confucius was the idol of the people."

But the prosperity of the State of Lu aroused the jealousy of other States. A

breach was made between Confucius and his ruler, and in 497 B.C. he left his State, nor did he return until the year 485.

During his long absence, he visited many States attended by large numbers of disciples, preaching his doctrine of virtue.



CONFUCIUS.

It was in his sixty-ninth year that he returned to Lu. One of his disciples, who had remained in the State, contrived his return. But Confucius refused to take office again. He had only a few years to live, and he devoted himself to the completion of his literary tasks and to teaching his disciples.

Confucius died in the year 479 B.C. His death was hastened by his grief at the death of his favourite disciple, Yen Hwui. Then he mourned without restraint, crying out that Heaven was destroying him.

Confucius knew when his end was near. Early one morning he got up, and, with his hands behind his back, dragging his staff, he paced to and fro, crooning:

*The great mountain must crumble,  
The strong beam must break,  
The wise man must wither away like  
a plant.*

He took to his bed and died a week later.

When their master died, the disciples of Confucius buried him with great pomp. The man who had achieved no great fame when alive became, after his death, "the Great Sage of the East." Real fame is nearly always posthumous.

Confucius never pretended to be anything more than man. But he knew the way for the individual to perfect himself and the way for a ruler to rule men in love and happiness.

His disciples tell us that there were four things he avoided: foregone conclusions, arbitrary determinations, obstinacy, and egoism. And there were four subjects he refrained from discussing: extraordinary events, feats of strength, rebellion, and spirits. The four things he taught his disciples were letters, ethics, loyalty and truthfulness, and his three greatest cautions were against war, disease and fasting.

There are many famous sayings of Confucius:

*The Cautious seldom err.*

*Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than insubordinate. Learning undigested by thought is*

*labour lost; thought unassisted by learning is perilous.*

*A poor man who does not flatter and a rich man who is not proud are passable characters; but they are not the equal to the poor who are cheerful and the rich who love the rules of propriety.*

### ANTI-PURDAH POETESS



ZEBUNNISSA BEGUM, fifteen-year-old Muslim girl, is a proud poetess. "An appeal to the men and women of India" for the abolition of purdah, is typical of her early talent.

"From behind the purdah oh, women  
of India bid  
In your goodness does India's future lie,  
God made for us all this beautiful world,  
Arise! let the banners of freedom be  
unfurled  
"Why should you behind the purdah fret,  
For freedom which you fail to get?"

# SCIENTIFIC RESEARCH IN INDIA

By DR. E. R. GOVIND, M.Sc., Ph.D.

India is preoccupied with the problems of political and constitutional changes. Unfortunately, many think that with the advent of a new political era, there will be greater prosperity and progress in agriculture and industry and thereby the all pressing cry of economic re-organization could be solved.

In our enthusiasm for bringing in a new political era we forget that intellectual and scientific achievement is indispensable for national progress. We are losing sight of this most important factor in our national renaissance.

Our country is fortunately endowed with natural resources. It is for us to develop it and not to look to outside agencies to find out the possibilities of solving our economic problems. In order to develop national industry we should chiefly depend upon the application of scientific knowledge to actual process of production and improvement of agriculture. To achieve this, scientific research in all branches of industry and agriculture is very essential. Already we have in existence a few research laboratories. But scholars and scientists should make an united move to promote laboratory work to fight nation's sombre economic aspects and outlook. Students must be encouraged to make the best use of the research facilities so that we may get from them the maximum and immediate results.

What is a matter of cardinal importance in consolidating the foundation of national industry is to inspire originality in our manufacturers. Scientific research should be applied to industry learned and im-

ported from Western countries as well as to industry peculiar to our own country. We cannot and will not secure the economic freedom of our country unless and until we build our industry upon the solid rock of national originality. For this



SIR C. V. RAMAN.

purpose we have entirely to depend upon our own scientists and their tireless research in science and technology.

The fate of young India depends upon the attitude of the modern students towards science and general learning. It is indeed a glorious era for us that we have in our midst scientists of international reputation like Sir C. V. Raman, Sir P. C. Ray, and Sir J. C. Bose.

Unfortunately, as in the political and social world, we have the greatest conflict in the scientific world of India to-day. United effort has never been the creed



SIR J. C. BOSE.

of this land of "ancient culture and civilization." It is absolutely necessary for scientific progress. Provincial, communal or caste prejudices should not be allowed to enter into the scientific world. It is the death-knell of the progress of India. We can never be a self-supporting and self-governing country until we develop united scientific research.

A pertinent question to ask, relative to the national efforts for the advancement of scientific learning is, Is it possible to accomplish the desired end? All admit that India has a culture of her own, good in its way. In science, we have to confess that we are markedly behind other nations. The reason for this is not because we have not among us gifted brains, but because we are not making

efforts in this cause. We have nothing to be ashamed of in our backwardness in scientific research. The birth of modern science is not very old in the western world. There, modern science in its exact sense took firm root only a few hundred years ago. Now that India is keeping her doors open to cultural contact with the rest of the world, should she not share with it the fruits of scientific advancements?

To encourage and develop scientific researches in India it is very necessary.

- (1) To afford financial help to those engaged in scientific researches.
- (2) To train scientific scholars.
- (3) To promote joint effort in furtherance of scientific knowledge.
- (4) To subsidize scientific exploration.
- (5) To help to publish all the results of valuable researches.



SIR P. C. RAY.

We have not to look to the Government to do all this.

It is a national duty, and as such we have to look to private agencies for necessary support and encouragement. Steps might be taken to spread scientific interest among the people. Other countries and other nations are taking advantage of the natural products of our country. It must be an eye-opener to every Indian student who should develop an aptitude

for research.

Let us hope that a greater stimulus will be given for research studies and laboratory work in the near future and that the eminent scientists of India will make a united move to further scientific knowledge which is so essential for the national progress and prosperity of India.

## “EYES AND LIPS SHOW WHAT YOU ARE”

Below are photographs of five girls whose characters have been read by their eyes and mouths.



1. She is inwardly emotional, outwardly calm. The formation of the eyes and lips could weather emotional she gives to her countenance a sleek sophisticated look.

2. By their fullness her eyes and lips reveal great determination.

3. Eyes and lips like the indicate a person who without concern.

5. The outstanding feature conveyed is great ambition

4. Eyes and lips are full and firm, indicating a temperament of great extremes

# STUPAS OF SANCHI

By MISS NIRMOLA B. GHOSAL.

The Prince who became a beggar and founded a religion which over a quarter of the world's peoples follow, was born some six hundred years before Jesus Christ, in a little tribe living on the slopes of the Himalayas in the North of Bengal. Buddhism was born with Prince Gautama as its great founder and spread throughout India. But, as Christianity which saw the light of day in Jerusalem drifted itself to the West, Buddhism spread to the East.

For centuries Buddhism flourished in India is a historical fact. The ancient monuments give us a glimpse into the growth of this religion. The present United Provinces is full of remains that remind us constantly about the man who has taught the world that "All the miseries and discontents of life are due to insatiable selfishness; suffering is due to the craving individuality, to the torment of greedy desire, and that until a man has overcome every sort of personal craving his life is trouble, and end is sorrow."

The beauty of this teaching, which we have lost sight of, is still evoked in us at the sight of those memorable monuments erected to his memory by Buddha's early devotees.

In our search for the Buddhist history of India, the remains at Sanchi in the Bhopal State are of great interest to every student.

The fascination of Sanchi lies in the Stupas, known as *Dagabas* in Ceylon, and commonly called *Topes* in Northern India, which were constructed either to

enshrine the relics of Buddha, or to mark a scene of notable events in Buddhist legends.

The ancient Jainas also built Stupas.



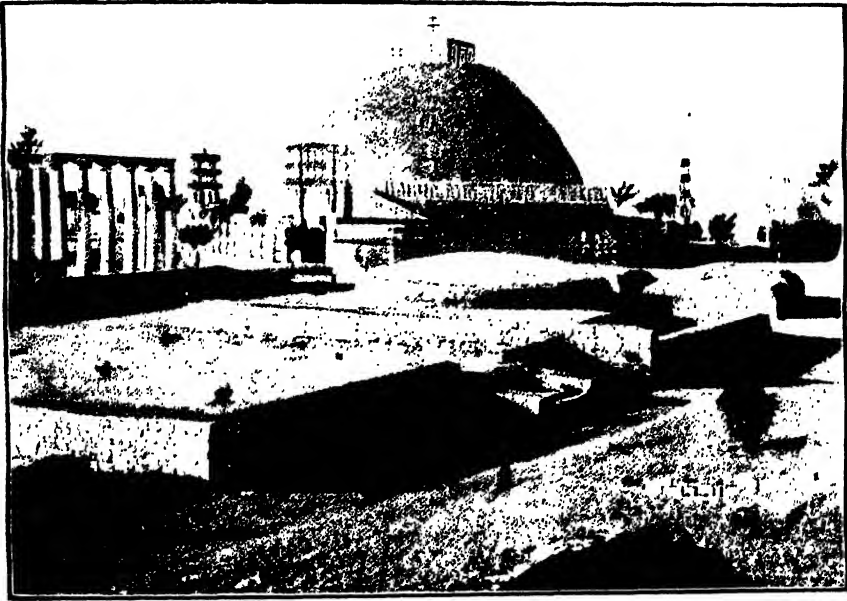
IMAGE OF BUDDHA, (SANCHI MUSEUM)

but no specimen of Jaina Stupa is now extant. In the Provincial Museum, Lucknow, there are remains of a large number of Jaina sculptures which might have been from the Jaina Stupa which stood on the Kankalitala site at Mullai. Of all that belongs to the Buddhists, the Stupas of Sanchi are the most intact and entire of its class.

The chief fascination of Sanchi lies in the grand old Stupas with their rich elaborate carvings. These were erected to

enshrine the relics of Buddha or one of his saints. The Stupas are bubble-shaped to show the World through the ages that life is transient as a bubble. There are scores of Stupas ranging in date from the 3rd to the 12th Cent. A.D. But three are worth mentioning: the Great, the second, and the third Stupas. Richly carved gateways form the crowning beauty of the Great Stupa which form a

tioning, the Emperor Asoka on a visit to the Stupa at Ramnager, and another of the same Emperor in his chariot with his retinue around. The richness and exuberance of the floral designs in these gateways are among the greatest beauties of Sanchi. The Indian sculptors always exquisite in the plant world motifs excelled themselves at Sanchi. The third Stupa has only one gateway added in the early



A GENERAL VIEW OF THE GREAT STUPA AT SANCHI.

striking contrast to the massive simplicity of the structure behind. These gateways were erected to the North, South, East, and West of the Stupa forming entrances to the quadrant of the rail. The best preserved is the northern gate. The chief events in the life of Buddha as told in the Jataka stories, his enlightenment, first sermon, death, and events of his incarnations are depicted on the reliefs of these gateways. Two reliefs are worth men-

tioning, the Emperor Asoka on a visit to the Stupa at Ramnager, and another of the same Emperor in his chariot with his retinue around. The richness and exuberance of the floral designs in these gateways are among the greatest beauties of Sanchi. The Indian sculptors always exquisite in the plant world motifs excelled themselves at Sanchi. The third Stupa has only one gateway added in the early half of the first century A.D. The second Stupa has no gateways but the ground balustrade is almost perfect, and is an example of the work of the Primitive Indian School presenting a striking contrast to the more advanced art of the gateways' reliefs. A most remarkable feature about the reliefs of the second Stupa is the crude treatment of living figures coupled with an extraordinarily skilled power of decorative design.

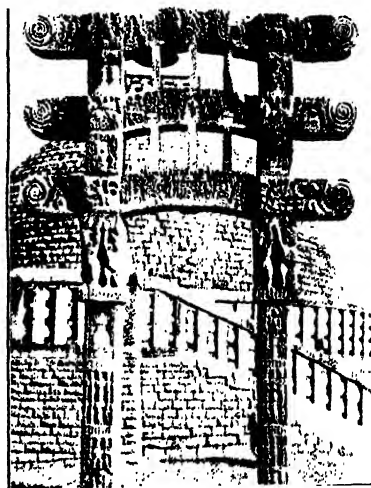


After the stupas, the pillars set up by Asoka or other devotees claim our attention. At one time there must have been very many pillars, but few now remain. The earliest and most famous of all is the pillar of Asoka; it is of particular interest for its wondrous workmanship and the edict inscribed upon its shaft. It lies near the southern gate of the Great Stupa. A local zemindar, many years ago, broke this pillar into several pieces, to utilize its shaft in a sugar-cane press! Forty-two feet in height, when intact this pillar consisted of a round slightly monolithic shaft with a bell-shaped capital, surmounted by an abacus, and a crowning ornament of four lions set back to back, now sadly disfigured, the whole polished to a remarkable lustre. The quarries of Chunar near Benares supplied the sandstone of which this pillar of Asoka was carved by a Perso-Greek sculptor through whose veins generations of artistic blood flowed. On every feature of this pillar as well as its edict is stamped the influence of Persia and Greece upon the Indian Art of this period. The lions and small fragments of this pillar have been removed to the Sanchi Museum.

From pillars we turn to the chapels or Chaitya Halls. Here the faithful met for religious observances. Here also in medieval times Buddha's images were enshrined. The most striking of all is the temple opposite the southern gateway of the Great Stupa. A wonderful charm is found in the classic columns of the nave of this temple. Our memories are wafted to the pillared aisles of the Paestum or of Athens and to the early Christian Churches. The seventh century A.D. marks the date of the pillars and walls of this temple. The sculptured joint of the porch dated probably from the tenth or

eleventh century A.D. Beneath this temple are the remains of three others which built of wood perished.

The Chaitya Halls suggest monasteries. There are five monasteries here, ranging in date from the fourth to the eleventh centuries A.D. Those built of wood have long since perished or are buried under later stone structures. The monasteries



SINGLE GATE OF STUPA NO. 3.

have without exception been built on the same plan—that of an ordinary Indian homestead; a square open court surrounded by two storied rooms on every side. The most interesting and most modern is the monastery on the high plateau to the east. Recently excavated here are the remains of several courts surrounded by monastic cells. On the eastern side of the principal court is a lofty shrine. An image of Buddha in that familiar attitude beneath the Bodhi tree, with his right hand touching the earth calling on her to bear witness for him against Mara, the Evil

One, is seated within. Were it not for the statue of Buddha in the sanctum and other images in the niches, one would mistake this shrine for a Hindu temple. Its style is precisely that of a Hindu temple

of the late mediaeval period. By the eleventh century, Buddhism had come deeply under the influence of Hinduism. This manifested itself not only in new doctrines but also in architecture.

## THE LEAGUE OF NATIONS

By KAMAL KUMAR,

(*League of Nations, Indian Bureau.*)

In India, any discussion on the League of Nations invariably provokes a volley of questions beginning with the exclamation: "India has nothing to gain from the League of Nations"! You ask for the reasons, and the majority of the "doubters" either start talking on irrelevant issues or end up with a personal attack! Stock-phrases, such as "The League is a clique of European Powers," "It is all a humbug", add flavour to their unreasoning attitude. When reason fails, sentiment is called into service. A true knowledge of the working of the machinery of the League, and balanced thought, based on this knowledge, is the only, and the main, corrective to this attitude.

The League, as an institution expressing a comparatively new idea, is not altogether easy to understand. It is a new experiment in a new age. It is an organised effort, for the first time in the history of the world, for the preservation of peace and the promotion of co-operation between nations which differ in language, religion, culture and political and legal traditions.

The League of Nations is a league or Society of States and its business is transacted by the representatives of Govern-

ments. "It does not abolish the principle of national sovereignty and it is not a kind of Super State with an existence above and outside the States which compose it." The practical idealists who brought the League into existence desired it to maintain lasting peace by bringing about a settlement between possible adversaries in a clash of national ambition and interests which unfortunately do occur. The aim of the League of Nations, as laid down in the Covenant which forms the first part of the Treaty of Versailles, is "to achieve international peace and security," i.e., to prevent future wars by establishing international relations on the basis of justice and honour, and "to promote international co-operation"—material and intellectual—that men's lives may become easier, happier and nobler.

The League is not a "clique of Great European Powers". It is, in fact, a world organisation. Peoples—white, black, brown and yellow—all have a place in it and enjoy equal rights and privileges. In it, there is no distinction between "Great" and "Small" Powers. The fifty-seven nations,\* including Japan and

\* Nearly three fourths of the area of the world is within the League of Nations. Of the states which are not yet within the League, the most important are The United States and the U. S. S. R.

Germany, which compose the League of Nations to-day differ immensely in size and influence but they *all* have *one* vote.

The League functions through three main bodies: The Assembly, the Council and the Secretariat. The Assembly generally meets once a year in the month of September in Geneva, the headquarters of the League. All the States which comprise the League, are members of the Assembly. Each State sends its delegates, not more than three, to this Assembly.

The Council is a smaller body and at present consists of fifteen members: five permanent Members—the Powers with worldwide interests—and ten non-permanent Members, each chosen by the Assembly from among the other States-Members. It meets every four months.

The permanent body of the League, which works throughout the year is the Secretariat. This Secretariat collects all information necessary for the consideration of the questions that come before the League, not merely facts and statistics, but appreciations of the imponderable and elusive factors that often weigh so much in international questions, and is divided into several sections, such as the Health Section, Political Section, the Economic and Financial Section, the Transit Section, etc. The names of these different sections give sufficient indication of their work. A band of over six hundred workers, drawn from as many as forty-three nationalities, devote themselves for the carrying out of the duties entrusted to the various Sections.

Mention must also be made of two other essential and autonomous organisations: 1. The Permanent Court of International Justice and 2. The International Labour Organisation.

The manifold activities of the League in the fields of Economic, Health, Social and Humanitarian work are not for the benefit of any individual nation or country. They are prompted by the higher instinct of advancing the well-being of the members of all nations, rather for humanity which transcends the idea of the State. Through the League, the contact between the East and the West has been made more intimate and real. Every nation is given the chance of contributing, for the good of humanity, all that is best in it.

The League, which is barely fifteen years old, has to its credit, a marvellous record of successful achievements. Millions of Refugees have been settled in homes; war-prisoners have been repatriated; Europe has been saved from the ravages of Typhus and other epidemics which followed on the wake of the World War; some of the Central European States, which became bankrupt, have been restored to solvency; sixty-five disputes, some of which had the sparks which would have created another world conflagration, have been peacefully settled. Here is a new health port with a better health record than it ever had before; there are slaves being freed under new legislation in Abyssinia; in Egypt, the illicit traffickers begin to wonder if their game is up; in Syria, Arab and French administrators begin to think when Syria will follow Iraq into freedom; in Persia, the children of six no longer work in carpet factories; in Liberia, there are no more human pawns; in China, new hospitals and schools have sprung up; and in every country in the world, a new point of view, the International point of view, comes into prominence. Thus, look

around the world and you see its hand everywhere.

It is the fashion now-a-days to blame the League and scoff at it. People, who never believed in the League, blame it for not doing the things that they never wanted or expected it to do. People, who have believed in the League, blame it for not fulfilling their far-fetched hopes! Despite various discouragements and ill-

balanced criticisms, the day-to-day work of the League is steadily, and confidently, being carried on by men of vision and practical knowledge, through Committees or commissions or at the Secretariat in Geneva, in the full hope that in the triumph of the spirit of Internationalism is the refuge for a suffering world, and that, where nations can meet in concord, is the salvation for the children of many lands.

## THE HAPPIEST UNION THAT MADE THE WORLD RICH THE Curies.

The frail little figure who could only afford bread and milk for her meals in her early life has turned out to be the most distinguished and learned woman in the world. Never before in the history of Science has any person, man or woman, been able to contemplate a whole branch of knowledge and say without assumption and arrogance what Mme. Curie proudly remarks. "Radio-activity is to-day an important branch of Chemico-Physical Science", a branch of science altogether brought into being by the labours of this illustrious woman and her worthy partner in life, M. Curie.

Born in 1867, she had to fly to Paris because of her enthusiasm for Poland's freedom. With neither money nor friends she began the battle of life at a tender age. So poor was she that for months she could only afford bread and milk for her meals. Poverty was so great with her that in later life, it is said, she had to reacquire the taste for meat. In Paris she rented a tiny room up four flights of

stairs and lived by washing and preparing chemical apparatus in the Sorbonne



MME. CURIE.  
laboratory. Here the chief of the Physics

department noticed the superior intelligence of Marie. This induced him to get into touch with her father Dr. Sklodowska in Warsaw, which enabled her to start upon a course for a degree in Physics. When, at the age of 27, she met Pierre Curie, a director of Science, of Industrial Chemistry and Physics. Their first meeting was indeed the beginning of the most useful of romantic careers in the world. Both were shy and both liked each other. They had very much in common and it seemed that God had made these two for one purpose. Both cared for science above all else; both were serious, reflective, earnest, and at the first meeting they felt an instinctive sympathy with one another. 'Love at first sight' has wrecked many an ambitious youth in the course of his life. But Marie's love has benefitted the world more than any other thing. Soon the two lovers were working in the same laboratory and the director placed his brilliant lady pupil in Curie's care. Before many months of companionship had passed Curie wrote to his lady assistant. "What a grand thing it would be to unite our lives for the cause of Science and Humanity"! Marie understood this curiously shy proposal, sympathised and accepted.

They married, and set up a house on a very moderate scheme, as their combined incomes were small. The two great scientists united in heart, work and purpose, had a little three-roomed flat furnished by loans and gifts from relations and friends. It was really all that they desired, for their life and interest was not at home but in the laboratory.

The result obtained by Henri Becquerel's observations was that the salts of the metal Urenium gave out rays which would pass through layers of paper

and photographic plates protected from the ordinary actions of light. This phenomenon known as Radio-activity attracted the attention of the Curies. Pierre Curie was too busy in his work to investigate anything outside it. But Mme. Curie determined to follow up the matter thoroughly. She obtained figures which



PROFESSOR P. CURIE.

proved that Radio activity of Urenium salts could be measured quantitatively and accurately. Her investigations convinced her that many minerals containing Urenium were far more strongly Radio active than Urenium itself.

The husband and wife were both highly excited by the hypothesis. They seemed on the brink of a great scientific discovery. Pierre Curie joined his wife in this new investigation. In December 1898, as the result of endless labour and patience, they were able to isolate a substance

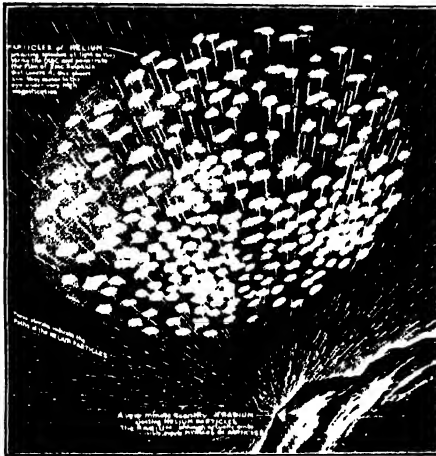




several hundred times more active than Urenium. To this substance they gave the name of "Radium". Thus Radium was discovered for the first time in the history of Science. They did not stop there; investigations were continued to isolate Radium, in quantities large enough to permit a thorough examination of its properties.

They had no laboratory to work in. The only room that they used as their laboratory suffered from leaky roofs and

perities. The Curies lived for their work and they lived united in all their activities. They never separated in their work either in the laboratory or at home. So close was their companionship in life, that Mme. Curie has written "During eleven years of common life, we were almost unseparated to the point that only a few lines of correspondence between us exist." Having at last succeeded in preparing a small sufficiency of their radio substance, their next attempt was to dis-



HELIUM ATOMS LIBERATED  
FROM A TINY PARTICLE OF  
RADIIUM AS SEEN THROUGH A  
SPINTHARISCOPES.

draughtly walls with a dusty atmosphere. It was difficult to work in such a laboratory. Add to it they required a large quantity of pitchblende. But this is a very expensive mineral far beyond the means of the Curies to secure. Fortunately the Vienna Academy of Science came to their help and presented them with several tons of this mineral. In the impoverished laboratory they worked incessantly for two full years with neither financial nor personal support. And this resulted in the preparation of Radium Salt and the thorough investigation of its pro-

cover the nature of the emanation and rays given out by Radium. They discovered that Radium gives rise to three distinct types of emanation. (1) Stream of 'a particles' which are atoms of the gas Helium, travelling at a velocity of about 3,000 kilometres per second; (2) a stream of 'b particles' carrying a negative electrical charge and travelling with the velocity of light (186,000 miles per second); (3) a stream of X-rays which are identical with the X-rays used in medicine. The scientific world hailed these discoveries with delighted wonder and



the Curies jumped into fame in a single day. In 1902 Mme. Curie submitted a thesis to the University of Paris and she was admitted as a Dr. of Science.

Tremendous hard work enabled her to separate Radium in metallic state. In 1903 Curies' work received general and universal recognition. In the same year the Nobel prize for Radium which amounted to some £8,000 was divided between her and M. Becquerel. This relieved much of her financial anxieties and she and her husband were invited to London by the Royal Institute, and eminent scientists like Crooks, Ramsay, Deware, Oliver Lodge, Rutherford, and others came to hear her. The Davy Medal was awarded to M. and Mme. Curie jointly. In 1904 the French Chamber of Deputies gave eighteen thousand francs to found a new chair of Physics for M. Curie.

Unhappily M. Curie died on the 15th April, 1906. Mme. Curie was completely upset by this unfortunate event. Gradually she recovered and she was appointed to her husband's place as a professor of Physics. In 1911 the Nobel prize was again awarded to her, a singular honour, since never before had this prize fallen

twice to the same person. Three years after, the University of Paris built a Radium Institute, the charge of which was given to Mme. Curie.

She continued her work up to the year 1934 when, in the month of June, she died. The respect and reverence with which she was looked upon by the whole scientific world could be seen from universal expressions of sorrow at the death of Mme. Curie, decidedly the greatest, the most distinguished and learned woman in the world. Despite all her greatness, she was the most unassuming lady that Paris had seen for years. She used to live with her two daughters and when not working she preferred their company to any modern pleasures of Paris. When she appeared in public for her lecture soon after the death of her husband, amongst those who listened to her were the President of the Republic, M. Fallieres, King Carlos of Portugal, Sir Ramsay, Sir Oliver Lodge which latter two had to travel from England merely in order to be present. When the lecturer appeared, the whole audience including Kings and Presidents rose in respect and a storm of applause broke out. Women have not produced a greater scientist than Mme. Curie.

## SWEET RESTORATION

*By S. UMA MAHESWER, M.A., Professor, College of Science, Trivandrum.*

How beautiful this moonlit-night !  
So shines the light in a loving eye.  
What soft veil about the stars;  
The holy transperance of dream !  
How deep the snow-white stillness here,  
As on the resurrection morn.  
How beautiful the crown of night !  
Such is the home of Paradise.

The mercy of God is in our midst,  
And earth is in the clasp of Heaven.  
To-night the calm emotions rise,  
To-night the angels be with us.  
A thousand blisses make this right,  
And all the festivals of love.  
The love of God is still with us,  
The sweetest still will restore us.

# THE YOUNGEST VICE-CHANCELLOR



MR. SIYAMA PRASAD MOOKHERJEE,

M.A., B.L., BAR-AT-LAW, M.L.C.,

*the second son of the late Sir Ashutosh Mookherjee, has been  
appointed the Vice-Chancellor of the Calcutta University.*

*He is only thirty-three years of age and has been  
representing the University in the Bengal*

*Legislative Council since 1929.*

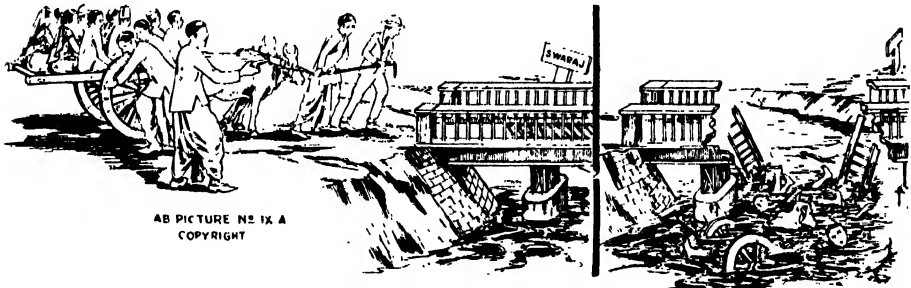
## PICTURE IX-A (FOR COLLEGE STUDENTS)

### How to win a scholarship or prize ?

—Only write the meaning of this picture  
on the Interpretation Blank.

**THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE  
OFFERED FOR THE BEST INTERPRETATIONS OF  
THIS PICTURE.**

1. Two Scholarships of Rs. 7 per month for 6 months.
  2. One Scholarship of Rs. 7 per month for 6 months (for ladies only).
  3. AB. All-India College Medal.
- Several Attractive and costly prizes—Watches, Cameras, Fountain-pens,  
Sports Goods, Books, etc.
- Special prizes to ladies.



**(Only subscribers are eligible for scholarships.)**

*Write on the Interpretation Blank. Read the instructions carefully before writing.  
Interpretations are to be short, but fully expressive.*

**RESULTS IN THE NEXT ISSUE**

*Interpretations should be received on or before the 20th August.*

**SPECIAL PRIZES TO NON-STUDENTS—Rs. 25.**

*(Non-students who are subscribers may interpret either of the pictures )*

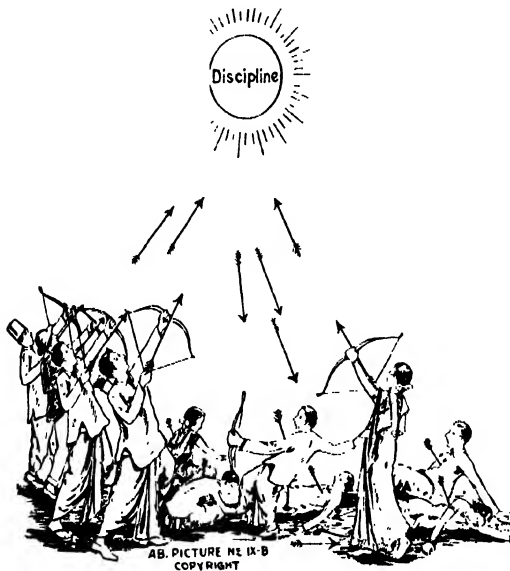
## **PICTURE IX-B (FOR HIGH SCHOOL STUDENTS)**

### **How to win a scholarship or prize ?**

— Only write the meaning of this picture on the Interpretation blank.

***THE FOLLOWING PRIZES AND SCHOLARSHIPS ARE OFFERED  
FOR THE BEST INTERPRETATIONS OF THIS PICTURE.***

1. Two scholarships of Rs. 5 per month for six months.
2. One scholarship of Rs. 5 per month for six months (for ladies only).
3. Several attractive and costly prizes of Watches, Fountain-pens, Sports Goods, Books, etc.  
Special prizes to ladies.



**(Only subscribers are eligible for scholarships.)**

*Results in the next issue.*

*All interpretations should be received on or before the 20th August.*

*Write on the Interpretation Blank. Read the instructions carefully before writing. Interpretations are to be short, but fully expressive.*

*(Non-students who are subscribers may interpret either of the pictures.)*

## WHY DO WE PLAY ?

If you see a picture of the skeleton of a human being, you will wonder at the framework of our body. There are no fewer than *two hundred and six* bones in our body. All these bones have to do some important work. Some protect the delicate organs, others enable us to move by the action of the muscles. All the movements in our body are done by our muscles.

Our bodies are never completely at rest. Even when we are sleeping, some of our muscles are working constantly to help us to breathe and digest our food. When we are awake, we walk, run, write or carry out other skilful movements of our body without difficulty and even sometimes without thinking about it. Yet every time we make one of these movements, it means that scores—perhaps over a hundred—of our muscles are busily working together. Each muscle carefully does its special part of the work. The human body contains over *five hundred muscles*.

A muscle does its work by first contracting and hardening, and then relaxing. Each muscle is attached by means of a sinew at both ends to a bone. Most of our muscles act where there is a joint between two bones. Hence it produces bending and straightening movements.

We play games or do 'exercises' in the gymnasium to make our muscles stronger. If we "exercise" our muscles regularly, especially by playing games which we enjoy, we keep them strong and ready to work hard whenever we want them to serve us.

Exercise also helps many other parts

of our body to do their work properly. It keeps the heart-pump working strongly and so speeds up the flow of blood which brings food to the muscles and nerves and takes away waste and useless matter. It makes our breathing more rapid and deeper so that we take in more Oxygen, which is the life-giving gas. It helps the skin to do its work and strengthens the nerves. Moreover, regular exercise helps to keep the brain keen and active.

At the beginning of a strenuous race or game, it often happens that we become tired or out of breath very quickly. If, however, we go on playing we find soon that this has passed off and that we go on for a much longer time.

To keep our blood in circulation, it is very essential that we should take regular exercise. It drives out all foreign matter accumulated in the body and makes the pores of the skin clear.

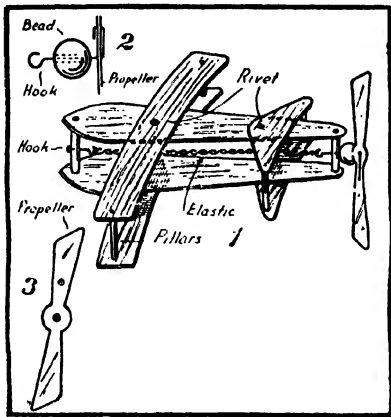
Games and exercises are very necessary for our physical and intellectual well-being. That is why our teachers and parents insist on our playing.

All the Western countries have realized the importance of games. There, games and exercises of all kinds are encouraged. All men, whether young or old, take great interest in games.

Exercise is equally necessary for girls as well as for boys. In India although we are encouraging games among our boys, our girls are not taking much interest in them. Let our young girls realise that health, vigour and beauty can be improved by taking part in games like Badminton, Tennis, Basket-Ball, Rounders and other similar games.

# HOW TO MAKE AN AEROPLANE

The body is made up of two pieces of thin plywood and small diameter round wood or dowel pillars which are fixed by glueing and the use of fine pin nails. Make this part first and drill a small hole in the front and back pillars. These take small wire hooks which carry a stout,



square-section, elastic band. A smooth round bead is passed over the end of the back hook. The propeller is then cut from thin metal, tin, copper, or brass

being suitable, and is slightly shaped, the holes being punched with an awl in the positions indicated. It is then attached to the hook so that, when you twist the propeller round, the elastic twists or winds up. After fully winding, you release the propeller and it revolves smoothly at good speed. The band should be greased to ensure even, smoother running and longer wear, but if it breaks at any time it can easily be replaced.

The wings are made from the thinnest ply-wood, and fitted to the body in each case by means of one pin or rivet only, end pillars of wood being placed for spacing purposes. As your head and tail wing pieces swivel round, you can have practice in setting direction when flying the model. Experiment until you get it quite perfect. Remember that balance and accuracy in shaping is important, and that light and delicate but strong work is your object.

*[We shall award a prize of Rs. 10 to any High School student who sends us an aeroplane model made according to the instructions given above.—Editor, M.S.]*

## INTERPRETATION OF PICTURE VIII A

By NAREN SEN,

*Intermediate Arts, Anandamohan College, Mymensingh.*

None but the most superficial of observers can fail to be struck with the grave importance of the picture. There in the north of the map of India we see on a floating boat a number of men with

drawn swords and each trying to strike down the other. Some have already sunk to the ground, but heedless and animated by a savage zeal, the others have closed for a mortal combat. With none at the

helm to guide it safely over the surging waters, the boat must founder and there is none to prevent the catastrophe.

Does it not symbolize the incessant and internecine strife between various orders, communities and parties with which our country is seething? Intoxicated by an insatiable lust for self-aggrandisement and with vision warped with fanaticism, everyone is endeavouring to assert himself at the expense of the other. The sage counsels of patriots, really anxious for the welfare of the country, are not receiving sufficient response. Thus, with none to stay their ruthless pursuit of selfish aims, affairs are drifting to a welter of confusion.

An eternal quarrel of castes and creeds, races and religions, is eating like a canker into the very vitals of the nation. Of these the communal strife has proved to be the most chronic and deep seated. Add to it, the terrorist activities are simply nipping the Indian political life in the bud. It is really wonderful that when all the greatest religions of the world preach universal brotherhood, our unhappy country should be a prey to a perpetual communal tension. But this is not all.

The two hands on either side, each dragging the boat to his own side, represent Indian leaders of widely different schools of thought, each of whom is urging people to follow him. The bewildered masses wonder which path to take and consequently they are at a standstill. The quarrel between the advocates of different opinions in matters social and political, is also present here in all its fury. The Poona outrage of the other day demonstrated the startling truth that even no less a personality than the Mahatma who is wedded to the cult of non-violence and is exerting all his life to do away with the distinctions between the high and the low,

is not free from the wrath of the so-called Sanatanist. The quarrel between the different bodies of the Congress, which claims to be the most representative organisation of all-India, is also well known.

With these veritable plague-spots in our body politic, social and religious, the talk of Swaraj or Home-Rule is all bunkum. The paramount duty, therefore, that lies



NAREN SEN.

before us is to take stock of all resources at our disposal to eliminate all this petty strife and chalk out a definite programme of action to be followed by one and all. It is only when the long-heralded and wished-for brotherhood has become a fact, when there has emerged out an united Indian nation, unfettered by racial, provincial and communal predilections that our motherland can bear the burden of self-rule.

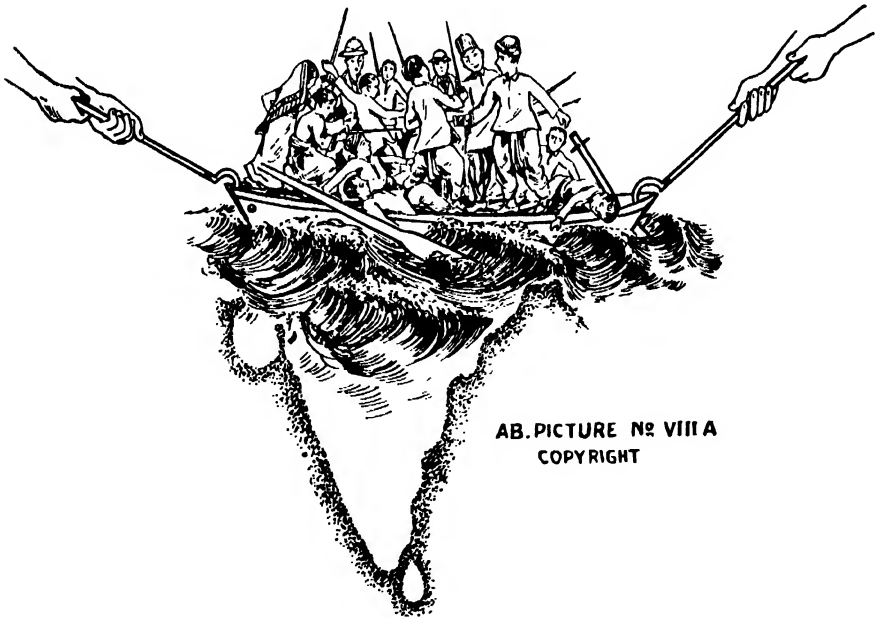
By QUDRA'TULLAH SAHEB,

*II Year Science, Prince of Wales' College, Jammu, Kashmir.*

Here we see, in the picture before us, a stormy sea in Mother India, with foam-fringed waves roaring and clamouring like 'dark giants gnashing with their teeth'. On its surface floats a boat with a crowd of fiery men jumbled together with swords drawn. There are, in the throng, people of diverse sections and sects—a Muslim with his representative Fez, a woman distinguished by her flowing Sari and others clad in their national dresses. All of them are in the thick of a furious fight. Two unfortunate fellows lie 'fallen cold

left idle and unheeded, and the boat is left to its fate and the mercy of the foaming sea. Disunion and disorder prevail on every inch of the boat. Naturally, the enemies are tempted by this opportunity and the boat is, consequently, hooked on both sides—one enemy trying to drag it to his side and the other to his own. The struggle is keen and contested; and yet the mutual disunity in the boat busily goes on!

This is what the picture presents to a superficial observer. But a keener and



AB. PICTURE № VIII A  
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and dead' on the brink of the boat, while a third is thrown flat on the floor in a deplorable state, being trodden upon by the angry mob. The oars have been

sharper vision finds the whole political life of India very ably summed up in this superlatively interesting picture. There is not a tint of exaggeration in this picture.



but it can be safely and accurately applied to the state of affairs in the India of 1934.

The disunited sons of India have made her name stink from place to place. About a century ago, we lost our liberty and country through our disunion and civil wars in Bengal and Mysore. Now again we are reviving the old stories of 'dead past' that had been buried and forgotten. Now we want to achieve Swaraj. But can we even dream of our success, unless we give up our mutual struggles and quarrels?

Party strife is rife in India. Political problems are becoming more and more complicated and involved through our mutual disunion. Dangers and troubles come pouring in from all sides and threaten our very existence in this country. Hemmed in as we are, we can but scarcely hope for success, unless our diverse sections are unified and linked to the same chain of fraternity. Now-a-days there are struggles over mosques and struggles over temples; communal outbreaks on Muharrams and communal outbreaks on Dussheras; bombs on foes and bombs on friends! We jostle and fall out in the Assembly Halls and pick quarrels on highways—thus deepening more and more the gulf of difference that separates one from another. The Englishman has to control us and we force him to laugh scornfully at the mutual relations of the seekers of Swaraj. Terrorism then makes its appearance. It retards the progress that we have so far made. The whole world is stirred to temptation at the sight of these nefarious activities. Russia grunts on one side, Hitler roars on the other; Japan is aroused in the East and the unruly Pathan sharpens his blades on the near Frontier. The ruling authorities have naturally to resort to their usual steps and our claim

for Swaraj is rendered more complex and complicated. And all this through our own disunion! The silvering moon darkens and the scintillating stars wink solemnly at us—poor fellows whom fate mocks with mirages of Swaraj and Freedom!

The raging sea, shown in the picture, may be compared to the present stormy political situation in India, with all its complicated and involved problems rising like surging waves, and the boat may be taken for India herself. The people in the boat may be taken to symbolise the various Indian communities indulging in their usual quarrels. They fight and die. Muslims fly at the throats of Hindus, and the Hindus, in return, knock their brains out



MISS VIDYA DEBI MOHAN,  
2nd Year,  
Carmichael Medical College, Calcutta,  
who wins a prize this month..

Swords are freely used and daggers are mercilessly buried deep into one another's breasts. Some are killed, a few fall wounded and the survivors fight and perish. Englishmen then appear at the spot, and they restore peace. Enemies steal the chance and hook the boat (symbolically India) on either side, each one trying to fetch it to his own domain. The boat stands in a state of utter dis-

regard and the political waves can drift it to the destructive as well as to the constructive side. It is never too late to mend. Such is our state! Destruction and permanent slavery are the consequences. Let all of us, therefore, unite for one Sacred Cause and be peaceful, lest the earth should again ring with cavalry hoofs and be reddened once more by human blood!

By P. D. MOHARIR,

*Final B.Sc., College of Science, Nagpur.*

In a ruffled ocean we see a boat carrying a number of people. Instead of any co-operation and order, which is quite essential at this stage, the people are fighting among themselves, little knowing that it will lead them to destruction. Some unfortunate fellows have received fatal injuries, while others trying in vain to evade them drop into the stormy ocean. Some are trying to establish order and discipline at the risk of their lives.. The boat is strongly held from both sides of it with strong iron bars by unknown hands. The oar, the very means of progress, has been left unheeded to sink in the depths of the ocean. At the very sight of the picture, one discerns that it is a very skilful and appropriate pictorial representation of the present India. The present chaotic condition of India is very like the stormy ocean. The boat is standing for the political progress of India and the passengers in it represent the different communities.

When the nation demands true co-operation, mutual goodwill, and strong unity to

achieve the sacred goal of Swaraj, these communities are fighting for their individual welfare. Hindus are fighting against Mohamedans, Brahmins against Non-Brahmins, Sanatanists against Reformers, Labourers against Capitalists, and so on. There is all chaos and confusion inspite of the unceasing efforts of national leaders to make India united. Not only this but also, to their bad luck, they are receiving, as the picture shows, strokes of abuses and scorns and fatal accidents like the one which Mahatma Gandhi was on the point of receiving at Poona.

The unknown hands represent vices and ignorances, prevailing in the society. At such an odd time it is the duty of every Indian to set aside all his disputes, and concentrate his energies to sort out these ignorances and vices which are the very stumbling block in the way of progress. So let us, 'Arise and conquer, while we can, the foe that in our midst resides'. True education which really enlightens the heart should be imparted to the masses. True education alone can create the sense of responsibility and duty.

We should take both a warning and a lesson from the picture, and always bear in mind that we are the children of one and the same Motherland. True co-operation and unity are the only oars that will lead us to our destination. Let us, the readers of *The Modern Student*, at least,

show, to say in the words of the Editor, that, 'it (picture) has—proved beyond the possibility of a doubt its immense potentiality to develop constructive ideas in the younger generation which will lead them on to the path of genuine patriotism and unselfish service to humanity.'



MOHD. AHMED FEROZI,  
Class X,  
Muslim English School, Calcutta, who has won a scholarship last month for the AB Educational Competition.

ALTAF HOSSAIN,  
Class IX,  
Ripon Collegiate School, Calcutta, who has won a prize in the AB Competition of last month.

## INTERPRETATION OF PICTURE VIII B

By RANJIT BOSE,

*Matriculation Class, J. B. C. H. E. School, Jamtara.*

At a glance at these two pictures, we can suggest that nobody can attain success at a sudden flight. It is not a bed of roses. By slow degrees, by trampling all the obstacles of life, we are sure to achieve success. The way to success is always uphill, that is, we must surmount difficulties but must not come down despairing and despondent in our faces. Truly the verse has said,—

“ Standing at the foot, boys, gazing  
at the sky.  
How can you get up, boys, if you  
never try ? ”

The first picture reflects on our mind, that a group of girls and boys, all with eagerness, are climbing the summit of the hill to achieve success. But after ascending a little, they are coming down

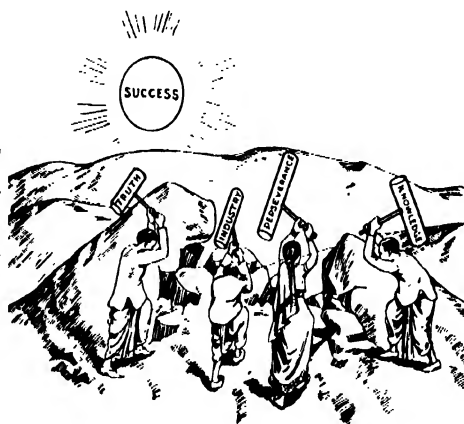
with despairing heart lacking as they do patience and perseverance without which the sun of success which is gleaming at the summit of the hill of obstacles cannot be enjoyed.

In the next we see other boys and girls are ascending the hill by removing the obstacles with hammers of Truth, Industry, Perseverance and Knowledge. If we wish to enjoy success in our lives, if we wish to prosper in our lives, if we want to reach our goals, if we have any desire for honour and wisdom, we ought to possess these four qualities, namely. Truth, In-

have to overcome them with a brave heart. All on a sudden we may not be successful, but we can be successful by trampling the difficult steps of the hill of life. We must always assent with Long-fellow,- -

" We have no wings, we cannot soar,  
But we have feet to scale and climb  
By slow degrees, by more and more,  
The cloudy summits of our time."

Without overcoming obstacles of life nobody has ever attained success—We shall go on with Truth, Industry, Per-



dustry, Perseverance and Knowledge. They are the mother of good fortune. This batch of eager boys and girls possess all the qualities mentioned above and are climbing with a brave heart, and with a determination to reach their goal and enjoy the sunshine of success.

In fine, we can say that the ascent to the mountain is very difficult and obstacles come in our lives oftener than not, but we

severance and Knowledge, and above all with hearts within and God overhead. If we enter life thus equipped, we shall surely win success. We shall be loved and honoured and we shall be able to confer benefits upon ourselves, our country, our nation and upon the world at large. Let us cultivate these noble qualities from our school days under the guidance of our wise parents, teachers and friends.

By ABDUL MAJED KHAN,

*Faridpur Zila School, Faridpur, Bengal.*

Here we see two pictures pregnant with meaning. These clearly suggest the glorious result of Truth, Industry, Perseverance and Knowledge.

In the first picture (left) we see a troop of men proceeding forward to the sun of success while another troop is returning. This shows the troop returning is disappointed as they have found a rocky mountain on their way. Another troop is proceeding with strong determination

smooth by removing the barriers. And they will certainly attain success.

These pictures indicate that when we meet with any difficulty in our work, we can overcome it by Truth, Industry, Perseverance, and Knowledge. These are essential for driving away any difficulty we see in our way and for every work. If a man can become successful by these virtues, then a nation also can achieve great things by these virtues. I



NORIN CH. BURA GOHAIN,  
Class XI-A,  
Jorhat Govt. High School, who  
has won a prize in the A.B.  
Competition last month.

KSHENTIN NATH RAY,  
Class X,  
Maharaja Cossimbazar Poly  
technic Institute, Calcutta, who  
wins a prize for the A.B.  
Educational Competition, this  
month.

ABDUL MAJED KHAN,  
Class X,  
Faridpur, Zila School, Farid-  
pur, who wins a prize for the  
A.B. Educational Competition  
this month.

armed with Truth, Industry, Perseverance and Knowledge to break the rocks and reach the sun of success.

In the second picture (right) we see a troop of men breaking the mountain with Truth, Industry, Perseverance, and Knowledge. When they found an obstacle on their way they, instead of being disappointed, are trying to make their way

is in this way that all great nations have become so mighty. Without these no one can succeed in life.

When we learn to be truthful, industrious, persevering, and acquire knowledge, then our aim will be attained. So let us imitate the men of the second picture and learn to possess those virtues for our good as well as for the good of our country.

By MISS DOROTHY DAYAL,

*Class IX, Lalbagh Girl's High School, Lucknow.*

The picture is divided by a line in two parts. There is one common thing between the two. It is that the goal of success is marked behind a mountain range, and that there are four different parts of the hilly place in both the pictures.

If you look at the picture on your left, you will find two groups of people. One proceeding towards success and the other returning quite dejected without reaching the goal. The reason is that these

Let us observe the picture on the right. Here also people are facing towards success. They are not like the other group of men. They are breaking the difficulty lying before them. They seem to be wise. One of them has a spade of industry. It means he is determined to work to reach the goal. Another has the spade of Perseverance, which shows that he has made up his mind to go on working even if he seem to be not succeeding at first. The next one is equipped with knowledge. The fourth one has the spade



MISS ILA SEN,  
Class VIII,  
Brahmo Girls' School, Calcutta,  
who has won a prize in the  
A.B. Educational Competition of  
June.

MISS BINA BOSE,  
Class VII,  
Jalangi Girls' H. E. School,  
who has won a prize in the  
A.B. Educational Competition  
last month.

people thought it to be quite an easy task to reach the goal of success. They tried to attain it without making any effort on their part. Hence they failed to reach the goal. "God helps those who help themselves," is God's way of giving us help or success.

of Truth in hand. Truthfulness is very important to achieve the goal of success in life. Our efforts should be pure and true in the sight of God.

I am sure these four men in this picture will reach the goal by breaking

down the hills of difficulties before them, using the four great ideals which lead them to success.



ANIL KUMAR GUPTA, Class IX,

Ballygunge Govt. High School, Ballygunge  
who wins a prize for the A.B. Educational  
Competition, this month.

Thus the picture indicates two types of men of this world. One, like those in the picture on our left, have high dreams. They only build castles in the air, and do not work; hence they never succeed in life.

The other like the men in the picture on the right, have high ambitions. They try to make real castles for themselves by following the four great ideals which lead to success. That is Truth, Industry, Perseverance, and Knowledge.

## BRILLIANT SUCCESS OF THE PRIZE-WINNERS OF THE MODERN STUDENT

More than ninety per cent. of the prize-winners of the A.B. Educational Competitions of *The Modern Student*, have passed cut with distinction in the University Examinations.



MR. JATINDRA CHANDRA MAJUMDAR,  
who has won three prizes of *The Modern Student* has stood first in the B.A. Examination of the Patna University having obtained first class in Philosophy

# THE STUDENT WORLD

## CALCUTTA

### **Honorary Degree on Sir H. Suhrawardy**

It is understood that there is a proposal to confer the Degree of Doctor of Science 'honoris causa' on Sir H. Suhrawardy, the retiring Vice-Chancellor, whose term of office is due to expire on the 7th August next.

### **Vidyasagar College**

It is understood that Prof. K. C. Gupta has been appointed the Principal of the Vidyasagar College, in the vacancy caused by the retirement of Principal J. R. Banerjee. Prof. Gupta has been connected with the institution for the last 27 years and has for the last few years been its Vice-Principal.

Vidyasagar College has on its rolls about 3,000 scholars and is perhaps the biggest college in numerical strength in the East.

### **Lady Graduate Gets Ghose Travelling Fellowship**

The Rashbehary Ghose Travelling Fellowships for the year have been awarded to Miss Sakuntala Rao, M.A. (Arts), to Dr. J. C. Bardhan, D.Sc., and to Mr. B. C. Mukerjee, M.Sc. (Science). This is the first time since the foundation of the endowment by the late Sir Rash Behary Ghose that the Fellowship has been awarded to one of our lady graduates. Miss Rao will study a subject which is of immense practical value to us, namely, 'How far Western methods of

women's education can be utilised in India particularly in Bengal, in consonance with the traditional ideals; psychological, social and religious outlook of India's womanhood, keeping in view the new transitional facts and influences of the present regenerative age.

### **Lectures by Dr. A. K. Das**

The syndicate have accepted the offer of Dr. A. K. Das, M.A., D.Sc., of the Indian Meteorological Service, now at Alipur Observatory, to deliver a course of three lectures on the *Physics of the Earth*. The lectures will deal with the general topics of geophysics, such as cosmical evolution of the earth and its atmosphere, the phenomena of the atmosphere in relation to climate and weather and other electrical and optical phenomena of the atmosphere.

## DACCA

### **Dancing In Schools And Colleges— A Growing Evil**

*Sir P. C. Ray's Condemnation*

Under the auspices of the Dacca Suniti Sangha, Acharya Sir P. C. Ray delivered an interesting lecture on his experiences of the social life of the different provinces in India and European countries. He expressed his profound regret at the tendency of the Bengalees for imitating everything western which has resulted not only in the introduction of indecency, obscenity and impurity in Bengalee literature, art, social and individual outlook of life, but has also demoralized the whole fabric of society. He found fault with



the very system of godless education which is turning out countless graduates among men and women who are, as Bernard Shaw has said, not really educated but merely college-passed fellows.

He then touched on the following points with telling illustrations. Our so-called educated ladies having given up the old ideals of life devoted to love and service, indulge in the enjoyment of luxurious life and spend their time in reading such novels as offend against sexual morality and visit cinemas, theatres, and places of similar amusements where obscene shows are exhibited. Our school and college boys spend the hard-earned money of their parents and guardians and even go to the length of begging, borrowing and stealing for attending cinemas and talkies as often as possible and are thus courting physical, moral, economic, intellectual and social ruin and demoralisation.

The growing evil amongst our womanhood is the introduction of dancing in educational schools and places of amusement. In European countries dancing is a regular institution which has a code of morality and discipline that keeps the institution within bounds of decency and propriety. But here in India, our sisters imitate more frequently the dark and not the bright and salutary aspects of the art.

In conclusion, the speaker impressed on the audience the urgent need for an institution like the 'Suniti Sangha' at Dacca and appreciated its laudable attempts at checking the prevailing social and moral evils.

### Students' Welfare

At a conference of higher educational inspecting officers, headmasters of government and aided high schools, and superin-

tendents of Madrasahs in the Dacca University Hall, an inter-school association, with the object of advancing physical education, encouraging character-building, social service activities and promoting inter-school discipline, was formed.

### DELHI

The desirability of mutual recognition of degrees by Indian Universities is suggested in the report of the Inter-University Board for 1933. The report says "The fact that degrees of one Indian University are not recognised by another is apt to prejudice their recognition by foreign universities, while it is certainly anomalous that degrees of Indian Universities should be recognised by the foreign university but not by an Indian University". A special committee had been appointed by the board to study this question. The report of the committee has not met with general acceptance. The board has accepted certain general principles which, in its opinion, should be adopted by Indian universities. It favours the migration of students from one University to another, and urges that the Universities should not aim at having overlapping courses of study, especially in scientific subjects, but that different universities should develop particular studies. This would be possible if students were allowed to migrate from one university to another.

### GWALIOR

#### Girls' Education

The problem of female education was touched by Rani Laxmibai Rajwade of Gwalior at Saugor in her presidential address on the recent occasion of the

annual meeting of Mahila Vidyalaya. She referred to the responsibility of parents in regard to the problem and said it was wrong to think that their responsibility ceased the moment they put their wards in the schools. It was their duty to make a thorough study of the nature of their children and instil into them the right ideas at the right time. Homes were responsible for the maintenance of proper discipline and it was there that children should receive their training.

#### HYDERABAD (Deccan)

His Exalted Highness the Nizam of Hyderabad laid the foundation stone of the Osmania University buildings at Adikamet in the presence of a large gathering of officials and educationists.

#### LONDON

##### Blind Girl's Shorthand Achievement

When the Prince of Wales opened the Institute of Messuse Physiotherapy for the blind in West London, he was surprised to hear that a blind girl made a verbatim report of his speech on a shorthand machine. At the Prince's request she read back her notes with astonishing celerity. She was capable of writing 200 words per minute.

##### D. L. for Lord Halifax

The Dublin University conferred Honorary Doctorship of Laws on Lord Halifax, recently Viceroy of India.

#### LUCKNOW

##### Honours for Well-Known Indian Botanist

Dr. Birbal Sahni, Sc.D. (Cantab), D.Sc. (London), Professor of Botany, Lucknow

University, whose researches on fossil botany have received recognition all over the world, has been invited by the Organising committee to accept the Vice-Presidency of the section of palaeobotany of the Sixth International Botanical Congress to be held at Amsterdam in September next year. This is the second time that Dr. Sahni has been so honoured. He is perhaps the first Asiatic to be elected vice-president of an international congress in any branch of science.

#### MADRAS

In the course of an address on "Education and Unemployment" at the Ootacamund, Y.M.C.A., Rao Bahadur S. E. Ranganathan observed "It is the lack of adequate facilities for vocational and specialized training and also the disinclination of our educated young men for anything other than clerical and literary work which are responsible for much of the unemployment among them". Proceeding, he said that educational reorganization alone could not solve the problem of middle-class unemployment. An important factor in the solution of the problem was a radical change in the psychology of the classes which sought education and the creation of conditions favourable to the development of the industries, trade and commerce of the country. The speaker was of opinion that the diversion of the great majority of the students at the end of the high school stage either to occupations or to technical institutions is absolutely necessary both for reducing unemployment and for maintaining university work at a reasonably high standard.

#### NAGPUR

Mr. M. L. De, M.A., the newly appointed Principal of the College of

Science, Nagpur, has been appointed as Acting Head of the Department of Physics of the University.

## NEW YORK

### World's Largest Telescope

A telescope claimed to be the largest in the world is now being constructed in the United States. It will cost £6,000,000, including an observatory building and laboratory, and is being built for the California Institute of Technology. It is expected to open up thirty times the volume of space hitherto observed, reveal several millions of new stars and help some of the problems that have puzzled astronomers for centuries.

## ROME

### Educational Films

That in each state there should be a central national organization to be co-

ordinated with the Institute of Educational Cinematography in Rome, which would act as a clearing house for information and suggestions and practical propaganda, was amongst the resolutions passed at the first International Congress of Educational Cinematography, which concluded its sitting in Rome recently. Resolutions on methods of using films in schools and outside for educational purposes and for rural upliftment were also considered and adopted. State subsidies for the production of suitable films were also recommended.

## SANTINIKETAN

Prof. Wasser of Sweden, who is at present touring India with a view to get into intimate touch with the culture and the people of this country paid a short visit to Santiniketan. He was greatly impressed by the work that was being done at the Viswabharathi.

## "DECLARATION OF GENEVA".

By the present Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva", men and women of all nations, recognising that Mankind owes to the child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:

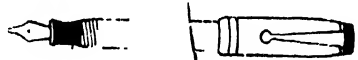
- (1) *The Child* must be given the means requisite for its normal development, both materially and spiritually.
- (2) *The Child* that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succored.
- (3) *The Child* must be the first to receive relief in times of distress.
- (4) *The Child* must be put in a position to earn a livelihood and must be protected against every form of exploitation.
- (5) *The Child* must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

# AB. COMPETITION RESULTS

## SCHOLARSHIPS & PRIZES

### (COLLEGE SECTION)

1. Naren Sen, (Intermediate Arts),  
Anandamohan College, Mymensingh.  
—*Scholarship of Rs. 7 per month for six months.*
2. Qudratullah Shaheb,  
(2nd Year Science),  
Prince of Wales College,  
Jammu, Kashmir.  
—*Medal.*
3. P. D. Moharir, (Final B.Sc.),  
College of Science, Nagpur.  
—*Brilliant Camera (Rs. 25).*
4. Miss Minoti Basak, (3rd Year B.Sc.),  
Scottish Church College, Calcutta.  
—*Conway Stewart Ladies' Fountain Pen and Pencil Set (Rs. 18).*
5. Harnandan Prosad,  
(4th Year Economic),  
Patna College, Patna.  
—*Conway Stewart Pen (Rs. 15).*
6. Miss Vidya Debi Mohan, (2nd Year),  
Campbell Medical School, Calcutta.  
—*Conway Stewart Ladies' Fountain Pen and Pencil Set (Rs. 15).*
7. Baninarayan Sharma, (1st Year Arts),  
Jorhat College, Assam.  
—*Assam Govt. Prize, (Cash Rs. 5).*
8. Nihar Ranjan Sharma,  
(4th Year B.A.),  
St. Pauls' College, Calcutta.  
—*'Shame the Devil', (Rs. 7/14).*
9. Nirmal Ch. Sinha, (2nd Year Arts),  
City College, Calcutta.  
—*Tennysons' Poetical Works (Rs. 5).*
10. Md. Ansar Ali, (I.A. 1st Year),  
Rajendra College, Faridpur.  
—*Black Beauty, (Rs. 5).*



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12, Beliaghata Road,  
Calcutta.

11. Mohini Kanta Chakraborty,  
(2nd Year Arts),  
Asutosh College, Calcutta.  
—*Keats' Poetical Works*, (Rs. 5).

12. Nirmal Mallik, (4th Year B.A.),  
Hughli College, Chinsurah.  
—*Self Culture* (Rs. 3/12).

13. Santi Kumar Sinha,  
(1st Year Science),  
St. Columba's College,  
Hazaribagh, Bihar.  
—*Gods, Heroes and Men of Ancient  
Greece* (Rs. 3/12).

14. Phoni Lal Barua, (2nd Year Science),  
St. Edmunds College, Shillong.  
—*Scotts' Poetical Works* (Rs. 5).

15. Amarendra N. Ganguly,  
(1st Year I. Com.),  
Govt. Commercial Institute, Salkia.  
—*Self Culture* (Rs. 3/12).

### (HIGH SCHOOL SECTION)

Ranjit Bose, (Matriculation Class),  
J. B. C. H. E. School, Jamtara.  
—*Scholarship of Rs. 5/- per month  
for 6 months.*

2. Abdul Majed Khan, (Class X),  
Faridpur Zilla School,  
Faridpur, Bengal.  
—*Scholarship of Rs. 5/- per month  
for 3 months.*

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Trapeze Elast. &  
Bandage, Arch, Support, T.  
Flex, Bunion protect.,  
Strap 28, etc., in stock.

3. Miss Dorothy Dayal, (Class IX),  
Lal Bagh Girls' High School,  
Lucknow.  
*Cash Prize (Rs. 10).*
4. Nikunjbehari Bhowmik, (1st Class),  
Feni H. E. School, Feni.  
—*Conway Stewart Fountain Pen*  
(Rs. 15).
5. Prdosh Kumar Chakravartty,  
(Matriculation),  
Dhubri Govt. H. E. School, Assam.  
—*Conway Stewart Fountain Pen*  
(Rs. 15).
6. Miss Bhakti Ghose, (VIII Class),  
Jalpaiguri Girls' H. E. School,  
Jalpaiguri, Bengal.  
—*Conway Stewart Fountain Pen Set*  
(Rs. 12/8).
7. Anil Kumar Gupta, (Class IX),  
Ballygunge Govt. High School,  
Calcutta.  
—*Hollywood Camera* (Rs. 11).
8. Utpala Nanda Sen, (IX Second Class),  
Nawabganj H. E. School, Dacca.  
—*Wrist Watch* (Rs. 10).

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*The Modern Student*  
July 1934.



# ON READING

By K. ZACHARIAH, M.A. (Oxon). *Principal, Hooghly College.*

Everyone knows the saying that the true university in these days is a collection of books. This means that most of the accumulated knowledge and wisdom of mankind are stored in books and may be obtained from books. It is true that books have their limitations. For most crafts there is needed a manipulative skill which cannot be learnt from books, but only from practice and experience. No man, again, ever became a great artist merely by studying the literature of art. Some of the most important lessons of life may be better learnt through the pressures and influences of personal contact, for instance, the art of living as a member of a community. And, as Plato said, the spoken word has some advantages over the written: the spoken word can argue, defend itself, discuss, convince or withdraw in a manner which is not open to the written word. Between a book and its reader there can be only a one-sided reaction; between two talkers the reaction is mutual. And there is some elusive element of personality which often evaporates when speech is translated into print.

But with all these and other limitations, books are undoubtedly the chief depository of knowledge and the chief instruments in its spread. Yet, how seldom and how reluctantly do many of our students enter this treasure-house! Perhaps they are wholly or even largely to blame. Let us analyse the causes of the neglect of reading.

In the first place, children do not often learn to love reading in their homes. In

many Indian homes books are regarded as a luxury and little or no money is spent on them. Children grow up in a bookless atmosphere where they see no one reading and it is no wonder if to them the world of books remains an unfamiliar and unfrequented region.

When they come to school they do see books in the school library. But school—and, for that matter, even college and university—libraries are often very badly organised. Librarians sometimes forget that books are meant to be read and not stored—that, like money, their function is to circulate and not to be hoarded. All the arrangements of a library should be such as promote this end. Books should be conveniently arranged, attractively displayed and readily accessible. But I have seen libraries which are open only one day in the week or only for an hour each day, where the books are packed away out of sight and provide more food for book-worms than for readers! Even in college libraries the classification is often very defective. All the books in, say, Physics are arranged together in alphabetical order, so that the student who wishes to read up the theory of atoms is compelled to wade through pages of the catalogue to pick out the relevant books and then not always successfully. I know of libraries where no lists of new additions are published, libraries which included the Fauna of India series under Indian History, libraries of which the clerks seemed to regard it a grievance to be asked to lend books. Far too little attention has yet been paid to this central

point in educational organisation.

There is still another reason why students read so few books other than the prescribed texts. The unhappy idea has become firmly established in this country that the sole object of education is to pass an examination; and, in practice, it has been found in many Indian universities that to pass the examination it is not necessary to read many books, or in fact any books other than 'Logic Made Easy' or 'Notes on British History'. To read more extensively seems, therefore, to the single-minded student a waste of time. Generally he has no interest in the subject itself; a single book will carry him to port; and he naturally declines to burden himself with useless ballast!

But if the nature of examinations is partly responsible, the methods of lecturing are also responsible in part for the failure of students to read. Lectures attempt too often to take the place of reading, to provide a complete conspectus of the subject so as to save the student the trouble of working for himself. Rather, they should be suggestive and not merely informative, a guide and stimulus to individual work and not a substitute for it. Even in the most advanced classes it is often supposed to be the business of the teacher to cover the whole ground in his lectures. There is no more pernicious theory.

Again, the great majority of students never learn how to read books; their only idea is to memorise them as nearly as possible. The art of 'skipping' is as important to a student as the art of reading—he should learn how, in the shortest time and with the greatest economy of effort, to pick out from each book the new information or point of view it supplies. If there are several books on

a subject, it is obvious that each of them will, to a considerable extent, repeat the others; three parts will probably be ground common to them all and to traverse it again and again is both tedious and unprofitable. An experienced reader knows how to use the index and the table of contents, how to wrest what he wants from a book in an hour or two; the unintelligent reads each from cover to cover and at the end remembers little or nothing.

Finally, there are in our day special forces that draw young men and women away from good books. The picture house provides a counter-attraction that is almost irresistible—for there one may have all the pleasures of mental or emotional excitement without any of the effort of intellectual attention or the fruitful pain of consecutive thinking. The more sensational and ephemeral literature that abounds at the present time, the newspaper and the novel, gradually enervate the mind and degrade the taste and judgment, till one becomes incapable of living with and appreciating nobler minds. What is or should be a form of relaxation becomes the normal activity; and the palate is so jaded with spices that it rejects wholesome and sustaining food.

Such are some of the reasons for the neglect of sound and useful books by our students. But the results are deplorable. Many of the students never come into immediate touch with the first intellects of all time; their taste remains crude and uneducated; they catch no glimpse of the high peaks of human achievement and imagination. The student who is content to read A's Synopsis of Greek History in place of Herodotus or Thucydides misses some-

thing precious, nor is William le Queux a satisfactory alternative to William Shakespeare. The habit of reading, developed early and on the right lines, remains a possession and a delight for

ever. And though there may be books in the running brooks and sermons in stones, we are not likely to see or hear them unless we are already familiar with them in print!

## REASON AND LANGUAGE

*By DR. A. V. RAO, M.A., Ph.D. (London), BAR-AT-LAW, Lucknow University.*

Is there any reason in language, in its origin, growth and development, its tropical fertility and variety? No satisfactory affirmative can be given to this question. The title of this article cannot, therefore, be either "Rational Language" or "Reason in Language".

There are more than a thousand languages in this world of ours, putting it at a conservative estimate, and it would take centuries for a man to be able to talk to all types of fellow-men and be understood, except by way of what is grandiosely called a Universal or International language, or the language of gestures, or still more, if science is able to develop it, the language of telepathy. Man has blundered his way through the ages in this respect as in every other—and here there is more reason to excuse him. Attempts have been made to explain how human speech arose and why it broke up into a thousand different forms in as many or more areas of human habitation. The peculiar formation of the sound-producing organs, environment, education, contact with other beings, occupation, all have played their parts, beside original necessity, informative gestures, the imitation of animals, and baby-talk and children's gestures. We need not go into a detailed specula-

tion. Speech according to some, is the gift of God to human beings, and all languages are due to His creation. The Bible tells us the story of the curse of Babel, and here we have a picturesque explanation of the variety of human speech. Whatever doubtful value as historical evidence this story possesses, it has its own significance or rather 'moral'. It has anyway stimulated many men to think of the need of a universal language.

Now, from what we know of these languages, there seems to have been little of reason at work in their original and early formations, though there is a good deal in their later developments. Human speech must have partly arisen from urgent necessity, an instinctive desire for expression. Language in the beginning, must have been technically "irrational", as it came into being because of instinct and intuition. Variety in human speech became inevitable with the breaking up of races, emigration, change of environment, and isolation for centuries of different units of the same race. Let us go a little more into detail, and consider whether the process of reason have been at work in any well-known language. Thus English may be regarded from the following 'view-points':—

(1) *Spelling*: To the beginner and student, Indian, Japanese or even English, the unreasonableness of English spelling is so obvious that it needs no elaboration. Spelling, in the ideal language, ought to be phonetic—it must convey the sounds it is supposed to represent. In English, there is very little of such conformity. In Old and Middle English, there was much more of phonetic quality in spelling than there is in Modern English. The penalty of life is growth and growth here means radical change. Thus revolutionary changes in the pronunciation of words have taken place, but spelling has not kept pace with these changes. In other words, English spelling has been stationary for nearly three centuries while remarkable though natural changes have come into being in pronunciation. One consequence of static spelling is seen in the way in which one letter does duty for three or four sounds. The following groups of words bring out this point forcibly:—put, but, mute; father, make, absent; rock, mode; bit, bite, castle, civil; get, generous. Here we have a fundamental disharmony between speech and spelling. As to other absurdities—colonel, beauty, carriage, Marjoribanks, Ruthwen, Cholmoendeby, Auchinleck, Edinburgh—they are to be had in such profusion, there is no deliverance from confusion for the foreign and even the native speaker of English.

While a living language of world-importance, like French or English, is eminently unreasonable from this point of view, there is a curious irony of fate in the fact that most of the dead languages, the classical language as they are called, e.g., Sanskrit, Greek, and Latin—have for the most part a phonetic script. So we have on the one hand, preserved but

lifeless perfection, and on the other, freshness and life with abounding imperfection. No doubt there are living languages to-day which are phonetic—in which there is ninety per cent. conformity of sound with writing, e.g., Hindi or Marathi or Kanarese. Even here, we must take into account the difference between colloquial Hindi or Marathi and literary Hindi or Marathi. The gulf between the two reveals the difference between actual use and literary tradition.

(b) *Grammar and Grammatical forms*: The vagaries of grammar and the 'exceptions to the rule'—that somehow are more important than the rules themselves—are too well-known to need lengthy comment. As is spelling, so in grammar, apparent arbitrariness, apparent defiance of all common sense and reason,—both often explained by historical development, analogy-formation, and the tendency to simplification in all languages which continue to be spoken through ages and do not care to survive in mummified form.

(c) *Idiom* is a form of expression peculiar to a language. Idiom is inevitable, because national characteristics are irremovable and individual. All the same, idiom is a hindrance to the proper appreciation of one language by the habitual speakers of another.

Again, the tendency in all living languages to employ phrases with delicate shades of meaning instead of employing the simpler but cruder and more objective manner of expression—lengthy formations based on inflection, case and concrete nouns, as are found in the classical languages—is one which makes difficult their study even by native speakers.

It is not suggested that these changes, this variety, this fertility, this accommoda-

tion to the minutest shades of thought and meaning, are indefensible or even unreasonable. Many of them are perfectly reasonable and are due to natural development. They reveal however the complexity of the fabric of living and growing languages, as they live and grow. In a world, where things are gradually tending to become 'Universal' and 'international', the complexity of its leading languages and of their scripts (in the Oriental countries) and the difficulties of understanding or studying them are bound to be a stumbling-block to progress.

Reason demands two things (a) that man should be able to express his thoughts with the least amount of difficulty and (b) that he should be able to convey his thoughts with ease to *any* normal human being he may meet. In other words, the first step in the achievement of these two aims would be the rationalization of existing national languages and the next, the more important, in a sense, the adoption of an International Language.

There is a definite necessity to-day for rationalising the existing languages in the following directions:—

(1) The adoption of a standard and universal script, preferably the Roman Script. All the Western languages, except German and Russian, in some instances, are written in the Roman script. Turkey has adopted it, throwing overboard the old script, in order to enable every one to read Turkish as easily as other languages, to bring Turkish into line with the leading languages of the world, and to remove the initial difficulty of the script for all foreign students of Turkish. The Japanese use the Roman Script extensively in their scientific periodicals.

In India, Hindustani in the Roman Script would be the ideal *Lingua Franca*. It would put a stop to the Hindu-Muslim bitterness over the existing rival scripts. The study of the Indian vernaculars will be easier for every one, Indians and foreigners, if they are all written in the Roman Script. The alphabet in the Roman Script is slightly lengthier than in English; this point is made clear, as the letters in English alphabet are not suitable for our purposes. The Roman Script we conceive of would be a very near approach to the ideal phonetic script of philologists.

(b) Simplification of grammar on principles to be formulated after philological researches into the important languages of the world.

(c) Reform in spelling so that it conforms to sound.

(d) Adoption of a limited International vocabulary of scientific, commercial, and technical words to be used in addition to the national vocabulary.

Some of these reforms have already come or are coming into being because they are inevitable with the progress of modern ideas. The duty of serious thinkers is to co-ordinate these efforts and achieve the greatest measure of success in the rationalization of the important living languages in all countries. A point well worth noting here is the futility of absolute uniformity in action; the steps indicated above should be taken in varying measures for different languages.

The second great necessity is an international language based on rational principles, 'easy for all, neutral, euphonious, phonetic, flexible, logical and regular.'

(To be continued).



# DR. ALFRED BERNHARD NOBEL

*By* RADHA RAMAN MANNA.

Born in the City of Stockholm, the capital of Sweden on the 21st of October, 1833, over a hundred years ago the great Dr. Alfred Bernhard Nobel, the celebrated Swedish Chemical Engineer and the founder of the international Nobel Prize, still lives fresh in the memory of men as a great and real benefactor of humanity. His father was Mr. Emmanuel Nobel the inventor of gun-powder, and mother Mrs. Andrieta Nobel. Mr. Emmanuel Nobel had four sons named Robert, Ludwig, Alfred and Emil Nobel. When Alfred was born his father's financial condition was not at all well-to-do. Alfred was, therefore, practically speaking deprived of his early school education.

In the year 1842 at the age of nine Alfred Nobel had to go to St. Petersburg in Russia when the whole Nobel family removed there. Here Alfred was placed under the tuition of a private tutor. Even at such a tender age he displayed enthusiasm for scientific work and helped his father in the construction of submarines and mines and torpedoes and in the manufacture of explosives, more particularly nitro-glycerine. There, his father gave proof of his scientific genius by making different inventions. Even at the age of about ten, the chemical science attracted Alfred Nobel's attention. From that time, he began to make chemical experiments on small subjects occasionally with the help of his father. From the very beginning of his scientific career he showed sufficient indication of his future greatness. Having come into intimate contact with his father's different subjects

of science from his young age, he could become a renowned chemist and engineer in future.

He was only sixteen years of age when he went to America to learn Engineering and Physics. Meanwhile his father established a gun-powder factory in St. Petersburg with the financial help from the Russian Government. In 1854 when the Crimean War broke out, the Military Department of the Russian Government was immensely benefitted by his gun-powder. From this time Fortune began to smile favourably upon the Nobel family. After studying for some years in America, Alfred returned to St. Petersburg in 1856 after touring many countries including Germany and France and joined his father's factory as his assistant and, as a matter of fact, from this time his inner genius began to shine. In 1857 he took out a patent for a gasometer, and in 1859 for an apparatus for measuring liquids, and also an improved barometer.

While at his father's factory, his attention was strongly attracted to nitro-glycerine. He studied Applied Chemistry for some time under Professor Simmion of St. Petersburg. It might be significant to mention in this connection that nitro-glycerine was first obtained in 1846 by Mr. Ascanio Sobrero, an young Italian Chemist, by acting with a mixture of strong nitric and sulphuric acids on glycerine at the ordinary temperature. It is a heavy colourless liquid. It has a sweetish, burning taste, and is decidedly poisonous. It does not mix with water.

When suddenly heated, it explodes with a loud noise. It also passes for Nobel's Explosive Oil. Its vapour produces violent headache, and the same effect is often caused by handling compositions containing it.

Alfred carried on an extensive research in and a number of experiments about two hundred and fifty times in succession on nitro-glycerine with a view to making its further improvement. In 1862 the world of science was moved by his unique demonstration in the presence of a large and distinguished gathering of its use in the practical field and the Swedish Academy of Science honoured him with the presentation of a silver medal in appreciation of his remarkable success in this branch of science. On hearing of this success of Nobel, Mr. Sobrero also sent him a letter of congratulation and encouragement. Now Nobel did not miss this golden opportunity. He thought that if he could secure Mr. Sobrero's help and assistance in his researches, then he would be able to be more successful. With this object in view he engaged Mr. Sobrero in his research laboratory on a high salary. Now, both of them made various original researches together for further improvement of the use of nitro-glycerine. By this time Mr. Elarick Lidbeck, a Swedish gentleman and Mr. Paul Barbe, a French chemist were also making researches in connection with explosives. They also came and joined Nobel. As a matter of fact, Nobel's ultimate success in this line was, in no small a measure, due to untiring efforts and assistance of these three gentlemen.

In the year 1864 Nobel, for the first time, started a large factory of nitro-glycerine at Hohenberg in Stockholm with the financial help of the Swedish millionaire Mr. J. W. Smith. At first nitro-

glycerine was being sent to all parts of the Continent after being packed in glass bottles and tin canisters. At this, reports of dangerous explosion of nitro-glycerine in packing state causing serious accidents occurring with disastrous results, poured in from all parts of the Continent so much so that it was even forbidden entrance into England and many other countries. About this time one day Emil, Nobel's youngest brother, was killed in consequence of a similar explosion of nitro-glycerine in the factory. Nobel was deeply grieved at his brother's tragic death and thought and thought furiously day and night as to how to manipulate it safely and more conveniently. It is said after a fortnight's constant thinking he discovered Kieselguhr, a fine siliceous earth which is very light and porous, and can absorb considerable quantities of nitro-glycerine without becoming pasty. When he placed nitro-glycerine inside small shells made of Kieselguhr, he was greatly delighted to find that though it dried up at once, yet its chemical properties remained unchanged. He made the first experiment on this in a coal mine and was immensely successful in his attempt. Thus, extensive and prolonged and patient researches enabled Nobel to invent the world-famous explosive compound dynamite in 1867 when he was only 34 years old. It has a disruptive force of about eight times that of gunpowder.

From the manufacture of dynamite and other explosives and from the exploitation of the Baku oil-fields, he amassed a large fortune. He left the bulk of it in trust for the establishment of five prizes. He led a bachelor life, a major portion of which was devoted to the scientific researches and to the good of suffering humanity. He was a man of a very

charitable disposition. Leading a life, simple and unostentatious he spent major part of his income in charities. It is indeed his princely charity which has immortalised him in this world. Nobel Prizes are awarded from the Nobel Foundation, a fund established under the Will of A. B. Nobel. In his last Will, dated the 27th November, 1895, a year before his death, he left property worth about 31 million kronen "to constitute a fund the interest accruing from which shall be annually awarded in prizes to those persons who shall have contributed most materially to benefit mankind during the year immediately preceding. The said interest shall be divided into five equal amounts to be apportioned as follows:—One share to the person who shall have made the most important discovery or invention in the domain of Physics; one share to the person who shall have made the most important chemical discovery or improvement; one share to the person who shall have made the most important discovery in the domain of Physiology or Medicine; one share to the person who shall have produced in the field of Literature the most distinguished work of an idealistic tendency; and finally one share to the person who shall have most or best promoted the fraternity of Nations and the Abolishment or Diminution of standing armies and the Formation and Increase of Peace Congresses. The prizes for physics and chemistry shall be awarded by the Swedish Academy of Science in Stockholm; the one for physiology or medicine by the Caroline medical institute in Stockholm; the prize for literature by the academy in Stockholm and that for peace by a committee of five persons to be elected by the Norwegian Storting. "I declare it to be my express desire that

in the awarding of prizes no consideration whatever be paid to the nationality of the candidates, that is to say, that the most deserving be awarded the prize, whether of Scandinavian or not". As the Will was drawn up by Nobel without legal aid, it was interpreted by a code of Statutes, approved by the Swedish Government and consented to by the heirs. The King of Sweden presides over the prize giving ceremony of the first four.

The administrators of the fund exercise a freedom of choice not restricting themselves to work done "in the previous year", but taking into full consideration all scientific discoveries or inventions, or works of literature or efforts towards international peace and goodwill which have contributed most materially to benefit mankind. The prize has now become an award for achievement. The distribution of prizes was begun on December 10th, 1901, the anniversary of Nobel's death. The value of each prize was originally fixed at £8,000 but as the whole amount of the fund is invested in business, the amount of the prize varies in accordance with the interest accruing from the invested amount. The Statutes provide for the establishment of Nobel institutes, one for each of the five sections, and one-fourth of the amount which falls to each section from the main fund is deducted for its expenses before prize distribution is made.

Provision is made that any prize may be reserved for one year; if not then distributed, the amounts revert to the main fund, or special reserves for each section. The peace prize has been reserved most frequently and special Nobel institutes have been created from the surplus funds. Another provision is:—  
"This amount allotted to one prize may be divided equally between two

works submitted, should each of such works be deemed to merit a prize". In 1904 the peace prize was awarded to the Institute of International Law, which marked the beginning of bestowing a prize upon a society rather than an individual.

One, whose entire life was consecrated solely to the cause of the advancement of science and to the cause of suffering humanity, could not rest content with death and that is why he had bequeathed nearly all his life's savings for the future benefit of the world at large, a year before his death. We bow down our heads in reverence and profound regard before his

supreme self-immolation. Nobel passed away on the 10th of December, 1896, at San Remo, the famous health resort, in Riviera when he was only 63 years old. The world has lost a great benefactor of humanity and a life-long votary of science by the death of Alfred Nobel. The inauguration of the international Nobel Prize will ever stand the most befitting monument of his philanthropy and greatness. Great he was in life; and greater still is he in death—his memory a sacred inspiration, his example a beaconlight to generations yet unborn for their guidance in the service of the nation! Alfred Nobel is dead. Long live Alfred Nobel!

## DEMOCRACY AND THE PRESS IN INDIA

*By B. R. SEN, I.C.S.*

*Press Officer to the Govt. of Bengal.*

"There are two devices since known to the world," says H. G. Wells in his *Outline of History*, "which might have enabled the popular Government of Rome to go on developing beyond its climax in the days of Appian Claudius the Censor, at the close of the fourth century B.C., but neither of them occurred to the Roman mind." The two devices, he mentions, are the Press and representative Government. In Rome by popular Government was meant Government by the whole body of citizens. In the absence of a device which could ensure a steady supply of correct information upon public affairs to all the citizens and a maintenance of interest, the citizens were so many detached individuals ignorant of the problems of the State. While with the growth of the Roman dominion the number of citizens for the purpose of

Government became unmanageable and the popular assembly became more and more a gathering of political hacks and the city riffraff and less and less a body representative of the ordinary worthy citizens. In India, in the matter of popular Government we have a clean slate, to write upon. Why should we not profit by the experiences of democracy in Europe since the days of ancient Greece and Rome? The Act of 1919 has planted the seeds of popular responsible Government in the country and the constitution foreshadowed by the White Paper is going to be a further advance in that direction. But merely the representative *form* of Government cannot create responsible Government in a country. The basis of responsible Government is public opinion making itself effective through the electorate and the members returned to the

legislatures by the electorate. Without such an electorate from which the representatives can draw a healthy political sustenance, a representative form of Government is bound sooner or later to lapse into some kind of tyranny even though under constitutional forms. How is such an electorate to be created in India?

### Overstating the Case?

I do not know if H. G. Wells did not overstate the case of the Press when he said that the popular Governments in the modern states that have sprung up on either side of the Atlantic during the last two centuries have been possible only through the more or less honest and thorough ventilation of public affairs through the Press. The Press can only be effective in giving that steady supply of information upon public affairs to all citizens, which H. G. Wells considers as a necessary condition for health of a widespread popular Government, when the citizens are literate. But what percentage of population in these modern states were literate and had taken advantage of the Press? The position in India is difficult. Only 8 per cent. of the adult population are literate. It is true that literacy by itself is no test of wisdom, character, or political ability, and illiteracy by no means implies that the individual is not capable of casting an intelligent vote on matters within the range of his own knowledge and experience. But illiteracy is an impediment. An illiterate voter, as the Lothian Committee say, must be "dependent for knowledge of matters concerning his province, or India as a whole, or the outside world, upon what he can learn from the conversation of his neighbours, most of whom in India are also illiterate, supplemented by occasional

readings by others from newspapers, and from canvassing and public meetings held by candidates and their agents at times of election. It is therefore much more difficult for the illiterate voter in an Indian village—and the villages contain 90 per cent. of the population of India—to obtain information upon public questions beyond the district in which he or she lives which will enable him or her to cast a discerning vote, than it is for the literate voter who can read newspapers, magazines, and books."

### In Russia Now

In Russia, where conditions in the matter of mass education were to some extent similar to those in India till the outbreak of the War, two other important devices have been adopted to increase the political education of the masses since H. G. Wells wrote that Chapter on the Roman Republic in his *Outline of History*—the Radio and the Cinema.

I may give a few details. It is said that seventy per cent. of a population which includes the Arctic nomads is now covered by the Radio in Russia and ninety per cent. of her many languages used in transmission. The use of sub-stations or "receiving" stations of very low power is a feature of the Russian system. There are now over 3,800 of these sub-stations which are wired to any number of loud speakers in the locality. Under the Five Year Plan the number is to be raised to 80,000. These sub-stations receive 75 per cent. of their programme from big stations which they relay and the remaining 25 per cent. is contributed to by the sub-stations themselves. A good part of the latter consists of speeches by workers on factory problems, complaints of workers, readings from newspapers, etc. This

makes the Radio an intimate thing for the Russians and a part of their daily existence. The development of the Cinema industry is also one of the most important items in the Five-Year Plan. The Cinema in Russia is looked upon as the most important factor in an all embracing scheme of ideological education, and nothing but propaganda films are shown in Russian theatres or produced in Russian studios. The whole country has been divided into Cinema districts. In each region there is a central producing studio which controls a series of smaller studios scattered over the region. The central studios are in turn controlled by All Union Cinema or Sojus Kins at Moscow. But even in Russia which is making such rapid strides in the extension of the Radio and the Cinema, the Press and literature are still regarded as the most important media of instruction. "The balance sheet of Five-Year Plan" says a Russian authority "contains an item of about 250 million roubles for this purpose. The control figures for the year 1929-1930 show that this task was not forgotten. The provisions of the Five-Year Plan are being put into effect. There is no doubt that they will be fully completed. The number of persons who will receive an elementary education in the schools for the liquidation of illiteracy will reach 7.5 million in 1929-1930, as compared with only 2.7 million in 1928-1929. The appropriation for this purpose was increased from 30 million roubles in 1928-1929 to 60 million roubles in 1929-1930, exclusive of the funds contributed by various social organisations, the total amount of which will not be less than the total state appropriation. Thus the drive to liquidate illiteracy is conducted with great vigor and there is good reason to expect that the programme of the Five-Year Plan for the

liquidation of illiteracy among the 18 million people of the age of 15 to 35 will be carried out somewhat sooner than originally contemplated."

### **The Press in the future political life of India**

How far can these devices be applied to Indian conditions? A word of caution is necessary here. Russia is a propagandist state where there is only one party. In India, on the other hand we are developing a party system of Government. In a normal state with a party system of Government, propaganda through the Radio and the Cinema on the lines of Russia is hardly possible. Their value as instruments of education is however patent and I personally have no doubt that the Radio and the Cinema will in future take an increasingly large share in the life of the people in India. So far as the Press is concerned, it seems that for the next few generations at least, it must play a large part in the political life of the people. The proposals of the Lothian Committee if acted upon will enfranchise about 14 per cent. of the total population. Even if one-seventh of this electorate is literate the immense scope which the Press will have in the political education of the electorate is obvious. The special efforts which are being made by Government in recent years to extend primary education in this country will also help increasingly to widen the influence of the Press in future.

### **The "Liberty" of the Press**

The next point which arises is the nature and extent of the "liberty" which the Press is entitled to in ventilating public affairs. "Liberty," as we all know, means absence of restraint but absence of

restraint cannot be absolute. The "liberty" of an individual is derived from the state, which secures relative liberty only of the strong. The Press has the liberty to express its opinion on public affairs as much as the individual subject of the state. In fact, one of the important functions of the Press is to criticise the administration with a view to correct its errors and reform its abuses, and when criticisms fail to correct or reform, to work for the fall of the party in power where there is a party system of Government. But in exercising this important function the Press must as much as the individual subject keep within the limitations. It must not encourage sedition. It must not do anything to encourage subversion of the state. It must not support any movement for defiance of the laws of the state. The point can best be understood from a study of the treatment of the "liberty" of the Press by some of the most advanced countries of the West. In England, which is looked upon as the home of true liberty, the law does not recognise anything like that natural right to the free communion of thoughts and opinions. The British law permits the publication of statements meant only to show that the Crown has been misled or that the Government has committed errors, or to point out defects in the Government or the constitution with a view to recommend alterations in Church or State by legal means, and in short, sanctions criticisms on public affairs which is *bonâ fide* intended to recommend the reform of existing institutions by legal methods. But every person commits a misdemeanour who publishes any words or any document with an intention to bring into hatred or contempt, or to excite disaffection against the King or the Government and constitution of the United

Kingdom or either House of Parliament, or the administration of justice, or to excite British subjects to attempt otherwise than by lawful means the alteration of any matter in Church or State, or to promote feelings of ill-will and hostility between different classes. There is thus no absolute liberty of the Press in England. The Press in England works within the limitations imposed by the laws of the state.

### The "Liberty" of the Press in England & India: a Comparison

It will be seen that so far as the normal substantive law is concerned, there is practically no difference between the liberty of the Press in England and the liberty of the Press in India. Certain emergency legislations in India have however introduced some difference. In England, the Press like every subject of the Crown is punishable only for a distinct breach of the law and by the ordinary law courts, *i.e.*, by a Judge and a Jury. In India, the Press may, apart from punishment for offences under the Indian Penal Code by the ordinary law courts, be required under the Press Act of 1931 in individual cases to make a preliminary deposit to be forfeited wholly or in part for a breach of the law. In other words, in England a newspaper is punished after it has offended the law while in India a newspaper may be prevented from offending the law by being made to deposit security in advance. This departure from the British rule of law as well as similar departures in the past since Lord Lytton's "Act for the better control of the publications in Oriental languages" in 1878 have in every case been in the nature of an emergency legislation to meet a situation which the normal substantive

law could not cope with. As Dicey observers. "No sensible man will argue that to demand a deposit from the owner of a newspaper or to impose other limitations upon the right of publishing periodicals is of necessity inexpedient or unjust." All rights and liberties of the subject must be subordinate to the safety of the State. If the ordinary rule of law is found inadequate to deal with a particular set of conditions, special procedure must be adopted. The history of Press legislation in France which first proclaimed the liberty of the Press in her Declaration of the Rights of Man and her constitution of 1791 furnishes a complete answer to the theorist. Even in England where the subject enjoys the highest amount of personal liberty, the Government found it necessary to pass the Defence of Realm Act during the War subjecting personal liberty to every conceivable restriction. If a situation arises when trial of Press attacks on the Government cannot safely be left to "twelve shopkeeper jury men," the political genius of England can be trusted to scray the twelve shopkeeper business. Was not Free Trade an article of faith with the large majority of the British people during the last century and did that prevent her from adopting the Safeguarding of Industries Act in 1931?

### **Regulation of the Press to guide Public Opinion in Italy and Germany**

I have so far dealt with the negative aspect of the relations of the Press with State, i.e., with the limitations imposed on the Press by the laws of a State to guard against the propagation in print of unsound or dangerous doctrines. I shall now deal with the positive aspect, i.e., how far the State is entitled to regulate

the Press to guide the course of public opinion. The Press as yet forms the most powerful medium for reaching the general public. It is thus an instrument which the State will naturally be inclined to make use of to guide public opinion on its affairs. I believe this positive aspect was first realised and given effect to under the First Empire in France, but I need not delve into past history to deal with the point. What are the tendencies in some of the young nations now forging ahead in Europe,—Italy, Germany? In Italy by the Act No. 3288 of the 15th July, 1923 the responsible editor of a newspaper must obtain recognition from the District Prefect; the District Prefect is empowered to warn the Editor for publishing "false news which causes embarrassment in the diplomatic relations of Government with foreign countries or damages national credit at home or abroad, awakens unjustified alarm in the population or gives cause for disturbance to public peace and order"; the District Prefect may revoke his recognition of the responsible editor who has been warned twice in a year and also his successor in certain circumstances; an appeal lies to the Minister of the interior, not to a judicial tribunal. The result is that the Press in Italy now is almost entirely an exponent of the Fascist idea. In Germany, the new Press law of October 5, 1933 my information is derived from an article in a recent number of the *Review of Reviews*—lays down that a journalist must exclude from his newspaper (a) anything that mixes selfish aims with aims of public utility in such a way as to mislead the public, (b) anything calculated to weaken Germany at home and abroad, to weaken the will to unity of the German people, the national defence, culture, or economy, or to hurt the religious feelings of others, (c) anything that



offends against the honour and dignity of a German, that unjustly injures the honour to welfare of another, does him harm in his occupation, or makes him ridiculous or contemptible, (d) anything that on other grounds is contrary to morals. "The significance of this now change," says that writer in the *Review of Reviews* "is that henceforth the function of the German Press will be not to discuss, but to interpret, and to support the Government and its decisions with all the arguments it can bring forward. The general editorial policy of the different papers has now become absolutely the Government policy, the broad lines of which are indicated to the German provincial press in its daily conferences in the Wilhelmplatz." It will thus be seen that under the stress of circumstances peoples used to western forms of government and western ideas of liberty have gone to the extent of completely merging the liberty of the press in the government in power. In India, the value of the Press to create and guide public opinion on the public affairs appears already to have been fully realised by the political parties particularly the Congress. It is interesting to speculate whether the 'popular' government in the future India will not look upon restrictive laws such as those in operation at present as insufficient for the purposes of the State and will not take upon themselves the responsibility of a more positive regulation of the Press on the lines adopted in Italy and Germany.

### **The Standard reached by the Press in England**

But perhaps we need not look so far ahead now. I have said before that the Press has a large share to take in the immediate future in laying the foundation

of a sound responsible government in India. In this connection I wish to make a few observations. To discharge the very responsible duty of helping to add flesh, blood and life to the structure of democracy which is being translated to India from across the seas, it is essential that the Press should be properly grounded in the knowledge of History, Economics, Science and such other subjects and be able to apply a trained mind to the public affairs of the day. Writing on the British Press a high authority says, "The 'leader' is to some extent a form of newspaper routine, but on the whole it is a routine which has proved its value by experience. The continuous high standard of tone, maintained by so many great journals, depends more largely than is sometimes realised on the regular industry and skill of those whose business it is to discuss the latest developments of affairs every day or every week in a manner which gives reasonable men something fresh to think about, or, interprets for them the thoughts which are only vaguely floating in their minds. The liberty of the Press enables every sort of view, right or wrong, to be discussed in this prominent form, and thus every aspect of a question is brought out in public, to be accepted or rejected according to the weight of evidence and of argument." He then goes on to say, "the Press has to-day an enormous—and none the less real because subtle—influence; and this is largely due to the reputation maintained by its higher representatives. While individually, the great papers wield considerable influence, due partly to real sagacity and authority, partly to the psychological effect produced by mere print or by reiterated statement, collectively the Press now represents the Public, and expresses popular opinion

more directly than any representative assembly."

### How far behind is India?

How far behind is our Press from this standard? I suggest that the journalists of Bengal should take stock of their position and do all that is necessary to raise their standard. Why should they not follow the example of England in this matter? Why do they not have an Institute of Journalists as in England and try to create a standard compelling every working journalist to undergo such training and pass such examinations as are necessary in the recognised professions. Why should not Mr. Shyamaprosad Mukherjee, the Vice-Chancellor-Elect of the Calcutta University, signalise his term of office by introducing a course of study for journalists in the University as in the University of London?

### A Recapitulation.

I am afraid I have been rather desultory in my remarks. Before I close I should better recapitulate the points that I have sought to make.

(1) The British Government are already committed to the establishment of a responsible popular Government in India.

(2) For a responsible Government to be successful in India it is necessary that a politically conscious electorate should be built up who may understand adequately the political questions of the day and exercise a healthy control over their representatives in the legislative bodies.

(3) The Press has a considerable part to play in educating the electorate, apart from the Radio and the Cinema which are bound to take an increasing part in the work in future.

(4) For the Press to be able to discharge its duties in this respect wisely and well it must learn the limitations vis-a-vis the state, within which it must work.

(5) The press should also take steps to equip itself for the great task by raising its cultural standard.

The Press in some of the advanced countries of the West has attained the position, as has been called, of the "Fourth Estate." Why should it not attempt to attain that position in this country?



# THE ROMANCE OF TELEGRAPHY

By DEVIDAS B. KAPADIYA.

Imagine a dog with its head in Bombay and tail in Calcutta. If you tramp upon its tail in the former locality, it will begin to bark at the latter. A long piece of wire acting just as well, would constitute a telegraph, forming a medium of communication between the two distant localities.

The need of sending signals has been traced to the very dawn of society. The primitive man sent signals to distant places by lighting beacons on hill-tops. The fire set up ether waves called "light" which impinged on the distant eye. We have in this the fire as the *transmitter*, the ether as the *medium of communication*, and the eye as the *receiver*.

Of those early experiments that succeeded such crudities, Charles Morrison's is the most interesting. He connected two houses by twenty-six wires (supported on insulators at short distances) their distant ends being fixed to a solid glass bar, and about six inches of each wire extending beyond the fixture. These ends were stiffened so that on depressing they sprung back to their horizontal position. Short wires with metal balls were suspended and these when electrified attracted pieces of paper (marked: 'A', 'B', 'C', .....etc.), kept under them. Later the papers were substituted by metallic gongs of different pitch for different letters.

Then came the introduction of the Clock-dial and the Ronald Telegraph in the arena of Science.

Professor Ampere's discovery (1822) that a magnet at any distant point of a

circuit would efficiently transmit signals was confirmed by experiments in Germany. His design of an instrument with thirty connecting-wires was followed by the announcement of a German instrument with twenty-five magnets and coils (1830). In 1837, Cooke and Wheatstone of England set up a needle-telegraph based on the principle of a magnet turning to right or left in accordance with a change in the direction of the current sent through a coil. It is a well-known fact that if the coil and magnet in one house be connected by a wire to a battery in the other, then the magnet can be moved to either side, at will, and by a conventional code, intelligible signals can be transmitted.

A somewhat modified form of this arrangement was used by Cooke and Wheatstone. The magnet was fixed to a spindle passing through its centre and mounted in a vertical position on an upright board. The coil was placed around it, leaving the needle free to fall to right and left. An indicator fixed to the other end of the spindle, moved along with the magnet at the back and could be readily noticed. A handle moving rightwards reversed the current and caused the movement of the needle.

A respective left and right movement of the needle represented "A", one right and three left movements signified "B", and so on. No single letter of the alphabet required more than four movements. A left deflection was denoted by a small stroke and a right by a large one.

### The Signals.

An American Scientist, Henry, proposed a method, in which an electro-magnet attracted and let go a piece of iron, which was mounted on one end of a small lever, the other end working between two "stops". Whenever the current was sent, the iron 'armature' was attracted downwards causing the lever to "click" against the upper stop. Thus were signals of intelligible "raps" set up.

If the lever clicked against the upper stop and fell back on to the lower, it indicated E, but if after striking the upper stop it stayed a little, before falling back on the lower it signalled the letter T. Three quick successive clicks denoted the letter "S", and so on. This method saved the trouble of reversing the current. All that was required in it was to make and break the current's path.

It was Morse who put this instrument, later called the "Morse-sounder" into practical use in 1837. He designed an arrangement to record the signals on paper.

He fitted a small wheel to one end of the armature lever. When at rest, the wheel dipped into a small ink-well and instead of coming into contact with a "Stop", when raised, it touched a paper-ribbon, —kept in motion by clock-work— and a mark was made along the centre of the paper as long as it was held up by the magnet, at the other end of the lever, long and short strokes (called 'dashes' and 'dots') were thus obtained by keeping the current on for different lengths of time. The letters E and T being often used were represented by single strokes. A 'dot' denoted the left stroke and a 'dash' the right.

Most of these experiments required a

great number of wires and were slow in their output. Even the Needle-telegraph too proved incompetent. The "Morse-sounder" took a whole night to record a two-hour speech. The speed was, however, enhanced two-fold by its modification, which consisted in preparing a paper-ribbon in a punching machine and making holes to represent the morse-signals. This was run by clock-work through a special transmitter causing makes and breaks of contact, by means of perforated holes, at a tremendous speed. The Wheatstone Transmitter with the "Morse-inker" (it being impossible to follow the speedy clicks in the sounder) later succeeded in transmitting 250 to 450 words per minute.

In all these instruments, the battery, as we have seen, plays a very important part, its function being to cause an electric current to pass from its carbon plate to its companion zinc irrespective of the length of the connecting-wire. It must be remembered that electric current must always have a complete circuit. Thus, for instance, a wire from Calcutta to Bombay again would complete the circuit. But Steinheil, of Munich, discovered that if a wire was cut and the two pieces (attached to the carbon and the zinc plate) were earth-connected, whatever distance apart, the current would flow, just as well. It is, therefore, sufficient to send a wire from the carbon in the battery at Calcutta to an open end of the telegraph coil in Bombay and to earth-connect two short wires one of which is attached to the zinc plate and the other to the remaining end of the coil. For the sake of convenience the two short wires are attached to copper plates buried in the moist sub-soil. The same process is applicable to other distant places.

It was found that a current was reduced with the increase in the distance. This difficulty was overcome by "relays" -- small levers (attracted by little electromagnets), switching on local batteries to the telegraph-instruments.

The under-ground wires in a Telegraph-office branched off on vertical poles. Any number of messages could be sent by attaching several telegraph instruments to each end of a single wire. Important lines were "duplexed" to carry two simultaneous messages. A dozen simultaneous messages could also be sent over a single wire, using Telephone receivers, each humming a different sound corresponding to the "Morse-clicks".

A very interesting achievement of 6,700 words per minute consisted in a perforated tape transmitting currents to a distant mirror-receiver, reflecting pencils of light (tracing out the actual letters) on a photographic paper, which was developed and fixed by the receiver.

Then was ushered the Type-writing-Telegraph -- a wonderful accomplishment in the field of telegraphy. Originally the message was recorded on a paper-tape or ribbon but the recent typewriter prepared a perforated tape, run through the transmitter, which produced a similar perforated tape and was run through a special typewriter producing the message in letter form. It is to be hoped that we may receive telegrams, in a typewritten form, direct from the instruments.

Telegraphy on land had been a hard nut to crack but on water it proved still harder. Several vain attempts were made to lay insulated wires under water, but the first glimpses of success dawned in 1850 when a short cable between Dover and Calais was laid. After three fruitless attempts England and Ireland also were

connected and a fresh ambition of connecting Europe and America was originated in the scientist's mind. A capital of £550,000 was invested in manufacturing 2,500 miles of cable, made of several strands of copper-wire for the conductor with a substantial insulation of gutta-percha and an outer protection of wires.

The real difficulty was of laying the cable on the bed of the vast ocean. In 1857, an American warship sailed away to accomplish the purpose but returned with repeated failures. In 1858, two great ships steamed off with 3,000 miles of cable. The start, this time, was made at the mid-ocean, (in opposite directions) but the heavily-loaded ships were almost lost in a storm and the cable was badly broken. After these nerve-splitting attempts the curtain rose on a new scene.

Amidst cheers and rejoicings the two ends of the cable were brought to the respective shores. Messages were successfully and speedily exchanged. But an unforeseen disappointment still lay hidden for the busy scientists. The messages became less and less distinct until at last they died away altogether. The great intensity of the current was revealed as the cause of failure. The difficulty, however, was mightily buffeted by gladiatorial hands.

In 1865 the "Great Eastern" set out to lay another cable, but unaccomplished it returned sunk in despair. Nothing daunted, the company raised new funds to construct a new cable and complete the lost one. The successful adventure was witnessed with loud rejoicings and applause. Thus did the ocean telegraph acquire

Yet another difficulty made its appearance. The telegraph apparatus and even

the delicate relay were much too heavy for submarine cables.

To Lord Kelvin, however, the word "impossible" was to be found in the dictionary of fools. He busied himself in discovering means to overcome the difficulty. And there came the fruit of his hard researches - - the "mirror-galvanometer" - - - a happy product of a busy mind. He suspended a tiny magnet by a silk fibre, inside a small coil of very fine wire. Its movement was magnified by a tiny mirror attached to it. The mirror reflected a ray of light thrown on it, upon a graduated scale.

The great lord invented also the "siphon-recorder". It was a fine glass-tube, its one end dipping in an ink-well and another close to a paper-ribbon (worked by clockwork). It acted as a siphon carrying the electrified ink (to smoothen the flow) from the well to the paper, and its movement was guided by the little magnet.

So much about Telegraphy over lands and seas. But this was not all.

It has been the wont of mankind to jump from the lower to the higher and then to the highest. The success in transmitting messages through wires on lands led to the marvellous performances on the sea and created an ambition of telegraphing without the wires through the air. The idea of a wireless telegraph seems to have been extant in the days of Galileo. But no substantial work was turned out until 1854, when Bowman Lindsay invented an apparatus for transmitting Telegraph-messagee by means of electricity or magnetism through and across water without submerged wires, the water being the connecting medium. Later, Sir William Preece hit at another method based on the principle that "an electric current

passing alone one wire will at each make and break of the current set up a similar current in any other wire placed parallel to it", irrespective of the distance. But this method, failed miserably in practice.

The present system of Signor Marconi is more truly wireless and practicable—that of De Forest, Fessenden, Slaby-Arco, Branly, Popoff, etc., running on the same lines.

In ordinary telegraphy the contact key is used to 'close' or 'open' the circuit on the battery. It being impossible to be influenced from a distance, without a wire, was replaced by a small tube full of loosely packed metal filings which resisted the flow of the current. The resistance was overcome by electric waves from an induction coil, thus causing the filings to cohere together—hence the name "coherer" for the tube. The operator produced a torrent of sparks, setting up electric waves which closed and opened the circuit. The "coherer" kept the circuit closed as long as the distant operator set up the sparks but the telegraph instrument at each movement 'tapped' or shook the coherer, thus opening the circuit, and these makes and breaks represented the strokes for the morse-alphabet.

This proved ineffective for long distances, and an engine and dynamo were used, for generating currents, and magnetic and electrolytic detectors as coherers.

And now again another difficulty peeped out of the dark clouds. Simultaneous messages would crowd each other and cause confusion. But this like its various kindred was easily overcome by the marvellous "tuning" of transmitters and receivers to direct the electric waves to a particular receiver. This can be better

understood by an analogy. If from a number of tuning forks of different frequencies any one is taken a short distance and set vibrating, it will be found that any other of the same frequency will also be set humming by the air vibrations transmitted to it by the distant fork. The air waves move at regular intervals so that any form capable of swinging exactly as the air is doing will, of course, move in sympathy with it. A wireless telegraph receiver can be made to reply only to the ether waves of a particular transmitter. Thus is tuning based upon instruments of the same electrical capacity.

The importance of the wire-telegraph is rapidly increasing. The veil of mystery is fast up-lifting. Distant ships are able to "converse" with each other as they are in close proximity. All the navies

have equipped their ships with this wonderful method of signalling.

The business value of it can hardly be condensed in a few lines. Only a perusal of the various dailies and weeklies and a few non-technical books can satisfy the desirous student.

Thus terminates the romantic tale of the telegraph—a curse to murderous fugitives but a boon to gentle humanity—carrying messages with lightning speed, across the seas to the very ends of the earth, and bringing in return what is actually taking place there at the very moment. It is not to be doubted that a prediction of its advent a few generations ago, would have brought little honour to the aspiring prophet, or would have "made him a thorough laughing-stock."

## THE MOUND AT PAHARPUR

By BHABES CHANDRA CHAUDHURI.

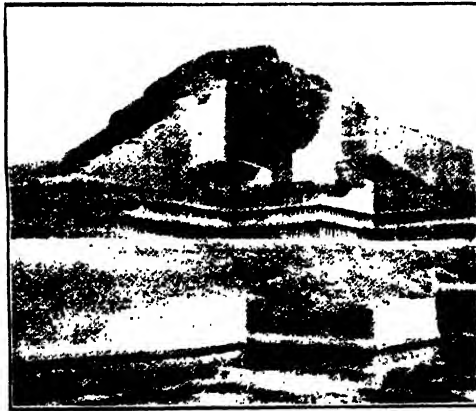
The mound at Paharpur is indelibly an old curiosity of Indian archaeology. Like a mystified city long buried in oblivion—this mound has brought to revelation living facts and details of wonderful memories. The very sight of the mound seems to touch you, and your mind flies at tangent. You seem to ask yourself rather intuitively: Where are now the ancient cities, where once lived the Sages with more Light and less Learning? Where are those societies, on the labyrinths of which, were once fertilised the life-giving seeds of peace, love, and fraternity?

And Paharpur is but the neglected spot on the globe, whereon you could feel the

heart-beat of undated centuries. Herein, shrouded in debris lay the Temple, wherein a Buddhist, a Jain, and a Hindu, came in Historic succession and sang songs of the Spirit Divine. The years have rolled into centuries and centuries into eternity but Paharpur, like a pillar of Immortality has stood the test of Time patiently and calmly. Its magnificent Temple, which stands in the heart of a rectangular compound of four blocks, is unsurpassed in points of antiquity, grandeur, and beauty. The Temple faces north and the blocks are buildings of bricks and of fairly large dimensions and consist of several rooms not all of equal area. The rooms of the northern block

are comparatively smaller than those on the southern, while those on the eastern, seem to vary in area when compared with those on the western block. In each room you have a pedestal with fine decorations and a lotus in the centre. Sometime you observe foot-mark of an imaginary *Tathagata*, clearly embossed on the steps of the pedestal. As you move from one block to another, these rickety buildings with their "hoary-headed"

rectangular slabs of black stones, as also on bricks, will again tell you as to what age they belonged to as well as some of their special characteristics. The serenely calm picture of a *Gajanana*, the majestically divine look of an *Amitava* and the rhythmic dance of a *Shiva*, will certainly please you, while those on the brick slabs will pass on to be vague and ponderous. Of course, you will notice here almost all the signs of the zodiac deciphered on



THE MOUND AT PAHARPUR

mosses and lichens—seem to carry you back to the ages when, a peculiar species of men—tall, fair, and yellow-robed,—thronged here and proclaimed the glory of the Lord Buddha.

The Temple, which has a rectangular aperture of nearly seventy feet high, just on the apex, has baffled all attempts at a thorough excavation within—there being no gate-way in its exterior.

The Temple seems to possess exquisitely beautiful geometric shapes and in all those fine paintings which adorn its sides, you will naturally come across samples of artistic perfection and excellence. The pictures, which have been engraved on

the clayey slabs. They are, obviously less charming, while their forms are more suggestive and give you some clue as to their astronomical significations.

It matters little, whether you could fathom the symbology of all these strange figures or not, but then, the noble mission, earnestly religious zeal and pious efforts of those puny mortal creatures, who once sought to build this edifice on the Sands of Time—and to immortalise it in the garbs of beauty—touch you to the core!

Thrones have tottered, Nations have come and gone, religion and morality have been shrivelled, History has seen her transmutation—but Paharpur, with



Temple, towering ahead, has kept the flame of an ancient Civilisation—embossed in its bosom. As you take your stand on the summit of this Temple and begin to muse over its site and surroundings, one fact strikes you,—and that is the extreme fertility of the soil. This must have caused Paharpur to grow into a religious entrepot and turned it ultimately into a Buddhistic University, a Monastery, and a Hindu Pantheon. The very dust that licks your feet here is as old as a Hiuen-tsang, a Mahavira, and a Mahendra, and has a history behind it.

As you cast your glance around, and make a mental survey of the geography of the place, you discover an important fact: You find to your surprise, a great many Mounds lying within a radius of fifty miles, having Paharpur as the radiating centre. If you scratch the portion of land within this imaginary zone, you find that it encompasses portions of the following Districts, Dinajpur, Bogra, Malda, and Rajshahi, and comprises the following mounds:—

1. Paharpur, 2. Mahasthan, 3. Hlaud-behara.

Mahasthan stands on the bank of the river Karotoya, (in the district of Bogra) and is the place, where lived the great Sanskritist Bopadeva. Here you may tread on the dusty bones of a Parasurama of pristine fame clung to its mouldering heaps or a Bhima of the Kaibartya clan, and then from the rural ballads, which are sung there in dull long winter evenings, you may gather to your curiosity that a spurious Fakir Sultan Shahib by name, inhabited there and how Siladevi a princess of seraphic beauty—drowned herself to death in the river Karotoya, with the eternal crown of her Sex on head and

the Flames of a Flesh trampled under her feet!

I may now tell you something about the mound at Haludbehara. I first drew the attention of the government to this mound by the publication of an article in the "*Bangabani*"—a Calcutta Vernacular Daily. The archaeological superintendent Mr. C. C. Chandra, accompanied by Mr. U. N. Bhattacharjya of the Paharpur Camp, and his Staff paid a visit to this mound, in November, 1930, and as desired by him this writer had to render him assistance during his inspection tour. This Mound is about fifty feet high and has a large area over its top. The surrounding grounds are low and remnants are visible of ditches encircling the Mound. The Mauja Haludbehara seems to be as old as the Stupa itself and from the very name "*Behara*" it is not unreasonable to suggest that some yellow-robed Buddhists must have been living here once upon a time. This view is no off-shoot of a brain-wave, but has been held, I am told, by no less an archaeologist than the late A. K. Maitreya. I am not sure as to what would be the result of an excavation carried into it but having reference to the great mound of Paharpur some ten miles north, and others scattered here and there, you will naturally be inclined to identify it with some Buddhistic Monastery having close link with the main mound of Paharpur.

As you pace your way up and down here big bannyan trees, with hydra-headed trunks aground, overlap your vision, and sometimes you gape and wonder at the hallowed antiquity of a sylvan Temple haggard with age but still holding the holy trident of Mahadeva in its cold corbel!

The Hand that wrought this Temple

is dead, the Horn, the Bull, and the Dhustura flower have suffered the same lot, but the very soil of Halubbehara, is redolent to the seeing sight of the religious aroma of centuries that are dead!

As you scan the place, you observe that the soil is fertile, its level high, and climate equable. The people are unlettered, though strictly not "illiterate", they are polite, hospitable and decent. A Gandharbapur, a Vyāspur, a Haludbehara, a Bhandarpur—for all these are the names of villages some right, some left of you, give you conclusive evidence as to their antiquity. But rarely, in any one of these villages could you trace a dozen Hindu, though speaking anthropologically and linguistically, you will hardly be able to disentangle a group of Kaibartyas (Hindu) from a blend of Mahomedan and Kaibartya!

In fact unless referred to their names a Kaibartya and a Mahomedan seem to

coincide in almost all of their racial characteristics and social habits—pointing to the inevitable conclusion, that they are but the products of an age long process of miscegenation to which this land has often been subjected!

Like Mahasthan, Haludbehara too, has some romantic history associated with it. Haludbehara, it is said, is the remains of the palace of the king of Haludbehara, who had a daughter of exquisite beauty named Sandhabati. Sandhabati, it is said, was so much beautiful that a Fakir took a fancy to her, and sought to win her by all conceivable means. In this contest of Love, we are told, the Fakir ultimately wins and kills the king after having forcibly married the princess.

In this part of the district you will often hear Folk-Songs in which the princess Sandhabati, figures much. These Folk-Songs are held in high veneration, and sung in almost every rustic homes.



A. K. CHANDA, M.A. (OXON)  
who has been appointed as Acting  
Director of Public Instruction, Bengal.



J. M. SEN, B.Sc., M. ED., (LEEDS)  
who has been appointed as Assistant  
Director of Public Instruction, Bengal.

# POLITICAL LEADERSHIP AND THE UNIVERSITIES

By WALTER M. KOTSCHING,

*General Secretary, International Students' Service, Geneva*

It has been stated repeatedly in recent years that the world is singularly lacking in adequate political leadership, and that most of our troubles—the economic depression, the social upheaval in many countries—if not altogether caused by this lack of political leadership, have been prolonged by it. While it would be unjust to generalize, it has to be admitted that many of the political leaders in all parts of the world have failed. Both in the national and in the international field, they have been unable to preserve the old order or to establish a new one.

This does not necessarily imply blame of the present generation of political leaders. It would be erroneous to think that even apart from men like President Roosevelt, Mussolini, Litvinoff and others, there are none to match the great leaders of the past. But they have not been fully effective, because the circumstances in which they exercise the functions of government have changed. Most of the older generation of leaders still in power have grown up in a world in which the various countries thought in terms of national isolation and in which private initiative, unhampered by state control, meant everything. These conditions, which prevailed up to the World War, have been transformed radically. Not only is there greater interdependence between the various countries, as shown

clearly by the way in which currency measures taken by any individual country are affecting the rest of the world, but also within the various countries it is becoming more and more obvious that the function of government is gaining in importance. The old liberal conception that it was the state's sole function to protect the individual rights of its citizens from interference on the part of other citizens or of foreign countries, is breaking down.

Whether in the United States or in Germany, Italy, Russia, Japan and even Great Britain and France, there is a marked tendency toward collectivism; this in its widest interpretation means that in order to safeguard the well-being of the nation, the governments have had to adopt far-reaching measures of control over the private lives of individuals. Ranging from mild forms of state intervention in industrial disputes or in the development of social insurance schemes to fully planned and state-controlled economic systems, as in Russia and within certain limitations in Italy, we find the state coming more and more into control of all important phases in the life of the nation. This control is not confined to economic matters. Art and education are equally being brought under control, as in the case of Germany. Owing to all these changes, the function of government has become infinitely

more important than it has ever been before. More than at any other time the life of individual citizens depends upon the kind of political leadership which their country has brought forth.

The tasks of government have become so manifold and complicated that the old parliamentary forms of democratic government have in cases proved too cumbersome. Parliamentary bodies in more than one country have turned out to be unable to take the necessary decisions at the right time. Where there is still a pretence of democratic government, there is noticeably a tremendous increase in the power of the government executives and of the cabinets and government officials, who have been enabled to take legislative measures which before were reserved to the parliamentary legislative bodies. In other words, the shift in power has been such that even in countries under democratic rule the trustees of the parliament have been given dictatorial powers for longer or shorter periods.

It is because we bear these changes in mind that we believe we are not unfair to our present-day political leaders in saying that most of them are not ready nor adequately prepared to exercise the enormous powers which have been given to them. They might have been great men twenty or fifty years ago. They are failures in 1933. In the absence of fully-trained political leadership, not only in national government but also in state and municipal affairs, it is to be expected that for some time to come the world will find it difficult to emerge from its present troubles. Europe will find it harder perhaps than America, which in the person of President Roosevelt, has found a leader able not only to interpret the signs

of the times, but to exercise the kind of government control which is needed.

Thus, in dealing with political issues, we have to think in terms of the future rather than of to-day. New leaders are needed and these leaders have to be educated. More than that, a new type of leadership is wanted. In the past, political leadership has too often been exercised by representatives of certain classes only and in the interests of those classes. In the new circumstances, when the economic, social, cultural and spiritual welfare of a nation and of the family of nations is dependent upon government, it is essential that political power should be vested not in representatives of any particular class but in people able to be stewards of the whole nation. Perhaps one of the most revolutionary changes which has taken place in the minds of Europeans—those of the younger generation in particular—is the belief that any kind of class government, whether capitalist or labour, is detrimental to the best interest of their country.

If the need for a new type of leadership is admitted, and if these new leaders are to be trained in such a way as to measure up to the importance and the complications of modern government, it is obvious that we shall have to look toward the universities and the colleges for a greater contribution to politics than they have been making in the past. These, more than any other institutions, are at least supposed to produce men and women for disinterested service to the community. Even to-day it is true that while the majority of the students crowding our universities are simply out to improve their professional prospects or their social standing, there are an appreciable number of students who, be-

cause of their scientific training, have acquired a disinterested mode of thinking and an unequivocal devotion to the pursuit of truth. It is upon these people that we shall have to base a great many of our hopes for the future.

However, knowledge alone does not make a political leader. This is a fact which is being realized increasingly by the younger generation in the universities of Europe. Students in practically all of the European countries have come to the conclusion that if they are to become really effective in the political life of their countries, they have to undergo a process of self-education which will bring them into direct and intimate contact with the social and economic realities of the day. For years past they have availed themselves of every possible opportunity to get into close touch with the various groups within their communities, the labourers just as much as the big executives. They have entered the work camps where they have worked side by side with unemployed industrial or agricultural workers. In the Balkans they have foregone the pleasures of the large cities to do social work in under-

developed and more than primitive rural communities. As students they have become members of various political party organisations. To gain insight into the problems of other countries and the typical attitudes of other nations, they have come together in international student conferences in which anywhere from two to forty countries have participated.

There are definite indications that training of this kind is bearing fruit. Not only is the younger generation gaining in influence in the political councils of Europe, but at least some of those who have passed through this process of self-education have contributed in a very definite way toward better social and international relationships. In as far as many of them are to be found in nationalist organisations, such as the Nationalist Socialist party in Germany, the Fascist party in Italy, or in extreme left-wing organisations in other countries, there is some very real hope that their moderating and constructive influence will make itself felt. They constitute a new elite, the existence of which augurs well for the future. "More Facts."

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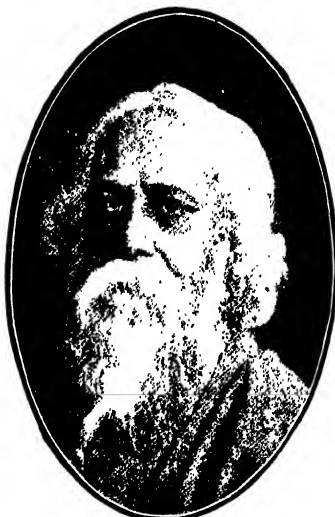
# GREAT MEN WERE NOT BAD BOYS AT SCHOOL

There is an erroneous belief among some that 'bad' boys turn out best in after years. It has been proved to be wrong from actual life.

The photographs of four great men of England and four great men of India are given below. Ramsay Macdonald (the Prime Minister), Bernard Shaw (the



GANDHI



TAGORE



MALAVIYA



RAMAN

Dramatist), Arthur Henderson (President of the World Disarmament Conference), Cedric Hardwicke (the famous English Actor) and Mahatma Gandhi, Rabindra-

their boyhood steady, studious "obey the rules." To-day their fame reaches all the corners of the world. There are not many instances when boys who have



HENDERSON



MACDONALD



SHAW



HARDWICKE

nath Tagore, Pandit Madan Mohan Malavya, Sir C. V. Raman, were all in

tasted reformatory discipline have come up foremost in life as world-famous men.

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**THE MODERN STUDENT,**

## NOTES & COMMENTS

# STUDENTS AND PICTURE-HOUSES

There is at present an increasing craze among our students to frequent picture-houses. The cinema is a potent force for good if properly selected pictures are shown. But, unfortunately there are at present a plethora of gangster and sex films imported and produced, which are doing incalculable harm to the immature young minds. Daring and up-to-date methods of dacoity are being taught even to the illiterate people.

Some of the pictures shown in this country simply knock our students side ways. Are not they shown women stript almost naked like animals hung up in a butcher shop? Amusement and instruction should not be through filth. Indecent pictures should not be forced upon our young people who go to see a play, not knowing its character.

Whenever anybody attacks the picture-houses, the facile excuse of producers and managers is that "we give the public what it wants." They do nothing of the kind. It is an open challenge to the Cinema going public. Some of the pictures force indecency upon the theatre-going public, and giving no warning and very little choice, show plays in which blasphemy and the basest immorality are the mainsprings of interest. A filthy picture does not give the public what it wants. The public does not want indecency. The public mind is a clean mind.

We have jails only for those who cannot control themselves and for those who are not just to their fellow-men; for those who seem to take life and property—

things that we see and touch and are under our eye. But we have no jails for those who kill the moral life of the nation, those who teach vices to our youths, and viciate their clean and pure outlook.

Ask any responsible head of any educational institution, and he will say that there are at present very many pictures that overstep the bounds of good taste, and are capable of doing much harm to the youth of the nation.

We do not condemn the picture-houses as a whole. No doubt there are good plays produced and shown. But of late they are being fast replaced by many Hollywood thrash reeking with filth degrading to public morals in this country.

Commercial gain seems to be almost the sole incentive of those who stand behind the motion-picture. It cannot be denied that the picture-houses have more capacity to educate the Indian public than any other agency in our national life. The fate of our nation culturally should not be made to rest on the commercial opportunity of a few.

Therefore, it is highly necessary to have a stricter censorship of the films imported or produced. There should be a healthy movement which aims at encouraging better films, and in their encouragement lies the best hope both of entertaining and educating the youth and of convincing the industry that good films pay better than bad ones in the long run.



### The Tragic waste of educational effort.

Prof. P. Seshadri, in the course of an interesting address delivered at Simla, pointed out, by reference to statistics issued in connection with the recent Quinquennial Report on Education, that only a fourth of the pupils who joined elementary schools reached the Fourth Standard and the bulk of them did not have any chance of acquiring literacy. In secondary schools there was great stagnation and it was found that about fifty per cent., of the students were over-aged and were not benefitting by the instruction. Coming to the universities, he pointed out that out of about forty thousand students who joined colleges every year less than a fifth emerged with a degree. The waste of money and effort involved in this, is indeed tragic! This is a serious problem which should receive the immediate attention of our educationists. We believe, Government have taken up the matter seriously as Sir George Anderson the Educational Commissioner with the Government of India also supported these conclusions of Prof. P. Seshadri.

### Training in Journalism.

In his article on "Democracy and the Press in India" Mr. B. R. Sen, suggests the desirability of introducing a course of study of journalism in our universities.

No one can deny the great part that the newspapers are playing and have to play in the growth and development of democratic institutions. They are the best medium for educating the masses. In the hands of properly trained journalists they can do tremendous good to a nation.

One of the requisites of real political life is giving to all the opportunity of forming their own opinions. And this could be best achieved by newspapers and periodicals with qualified and properly trained journalists.

We feel confident that Mr. Shyama Prasad Mookherjee will signalise his term of office as Vice-Chancellor by introducing a course of study on journalism in the Calcutta University, which would enable many of our students to qualify themselves for this noble profession and thereby serve the motherland in her march toward political progress.

## HIGH SCHOOL SECTION

### RACES OF MANKIND

If you visit an important city like Calcutta or Bombay or Madras, how interesting you will find it at times to watch the people passing along the streets. Amongst the stream of people

you will often find men and women of different colour and dress. The European with his white skin, golden hair and blue eyes is familiar to you. You will also find men with yellow skins, almond-

shaped eyes, and short stature. These are Japanese. A Chinaman can be recognised by his yellow colour and distinctive features, though he is taller and of a somewhat different type from the Japanese. The African is of quite a different type from all the others, with his shiny black skin, thick lips, broad nostrils, and his woolly hair.

How different all these people are from yourselves, are they not? and also from each other. They all belong to different races of mankind.

Mankind is usually divided into five great races in accordance with the colour of their skin. These five races have again a number of subdivisions.

The five great races of mankind are (1) the Caucasian or white race, (2) the Mongolian or yellow race, (3) the negro or black race, (4) the Malay or brown race, (5) the American or Red Indian race.

Do you know to which race, we Indians belong? Most people think that we belong to the black race. It is not so. We belong to the Caucasian or white race, which includes the natives of Europe, the Afghans, the Persians, Egyptians and Arabians. We belong to a branch of the Caucasian race known as the Aryan. Our branch is called the Asiatic branch of the Aryan family. The people of Europe belong to the European branch of the Aryan family.

The founders of this race came originally from the hilly lands east of the Caspian Sea and scattered themselves over Europe and Asia thousands of years ago. As years passed on they became quite different from each other.

The difference in the colour of man-

kind is not only due to the race difference. There are certain other reasons why even those of the same race have different colour.

The colour of our skin depend upon the amount of pigment or colouring matter, which it contains. Very tiny microscopic granules of brown pigment are to be found in the skins of all races. In the skin of the negro there is such an abundant quantity of this brown pigment as to make it almost black. Then, again, it has been proved that the sun helps a great deal in the development of the colouring matter, and so, during the thousands of years in which the negro has inhabited the sunny land of Africa, the colouring matter in his skin has been developed. We also have this brown colouring matter in our skin. The hot climate of India develops this and has made us somewhat coloured. We all know how, when we are exposed to the bright rays of the sun our skin gets very tanned. This is because the sun develops and acts upon the colouring matter which it contains. In the same way people who have to live in very dark places where there is little or no sun-shine, get pale on account of the loss of pigment.

The European or white man also has this brown colouring matter in his skin. But, he has only to such a trifling extent that it scarcely shows. Moreover the sun's rays are not so strong in Europe as in Africa or India. Hence the colouring pigment is not developed.

Thus we see that all the varying shades of complexion in the different races, from white and yellow to black, depends upon the amount of brown colouring matter contained in the skin, and also upon the influence of the sun in developing this brown pigment.

## PICTURE X-A (FOR COLLEGE STUDENTS)

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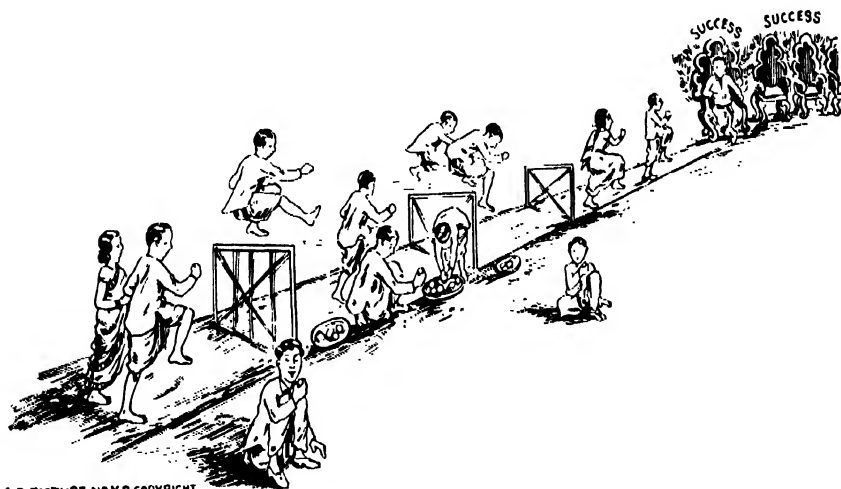
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# INTERPRETATION OF PICTURE IX A

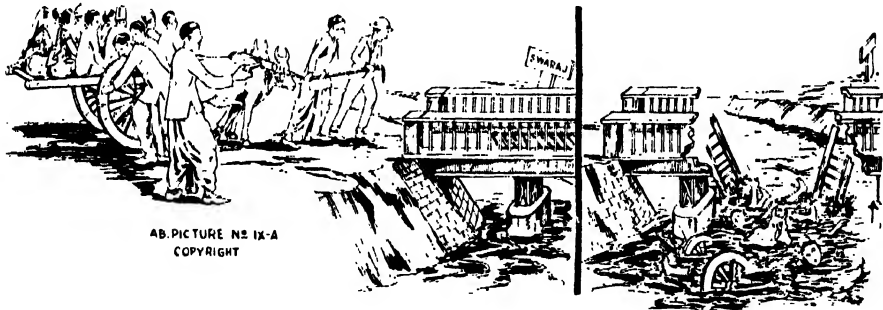
By R. S. SHARMA,

*III Year Science (hons.), D. A. V. College, Lahore, Punjab.*

This picture gives us in a nut-shell, the importance of social work in India, before we launch forth on our struggle for national freedom. It is the pictorial representation of the future of political India, which is likely to be thrown into 'the throes of devastating malady of political dissensions and general chaos,' if the youth do not direct, with best of their efforts, the flow of common mind and energy into channels, leading towards the total eradication of the social evils which are now eating into the very vitals of the nation.

gress of the wheels. Under these chaotic conditions the cart moves on at a very slow rate. The river stands for the social evils of the society—the sole impediment in the way for the attainment of Swaraj. The bridge represents a means to surmount these evils. The fact that it tumbles down under the weight of the cart indicates that the canker of social evils has sapped the vitals of the nation. The result is that the country is led into total destruction and utter ruin.

So in order to achieve Swaraj and to



The bullock cart, carrying passengers representing various nationalities and races of India, has Swaraj for its destination. The cart, invariably represents India for two reasons; firstly because of her abject poverty, and secondly to her sticking to the old order of things. There is no union amongst the leaders representing various groups—reactionaries and Pro-Government. They are not mobilising their forces to enable the cart to proceed towards the goal quicker; some of them are even retarding the pro-

save the country from this ruinous course, social iniquities and anomalies must be uprooted. In fact social reforms ought to precede Swaraj. A nation cannot rise with any amount of non-co-operation, terrorism, and talk of unity, unless its individuals have purged themselves out of the many social evils which cast an ever-deepening shadow over the country.

So we the young men and young ladies—modern students—should focus our attention on the uplift of the nation in these directions and then the way to Swaraj will

be smoother and easier. Our distant goal will be seen not wrapped up in the mist, as in the picture. The bridge will not give way as depicted in this picture. Swaraj will be clear and distinct. Let us,

therefore, endeavour to cleanse the beautiful brow of our lovely Motherland from the black stains of social evils and paint the Sandal Tilak of Swaraj on it.

*By Miss INDRA DEY,*

*2nd Year Arts, Loreto College, Calcutta.*

A first glance of the picture shows us some men and women advancing towards a bridge. In the second half of the picture we see destruction and death. But why? Have not these people followed the right way to the bridge? Then why this failure and ruin? What does this picture convey to us? Does it not represent the deplorable condition of India?

have no opinion of their own and are led blindfolded by their leaders. And who are these leaders? They are the wise, the noble and the patriotic sons of India who with the help of the Britisher are guiding India over the bridge—the highway that bridges the uncertain and troubled waters of disunion and misunderstanding, jealous and caste-hatred,—to its ultimate



MISS INDRA DEY,  
who wins a prize for the  
A. B. competition this  
month.

MISS DORIS COUSINS,  
(IV Year Honours),  
Diocesan College, who has  
won a prize for the A. B.  
competition last month.

MISS DORA CHRISTIAN,  
(1st Year Arts),  
Loreto, College, Calcutta,  
who wins a prize for the  
A. B. competition this  
month.

We see Indians of all creeds seated in a bullock-cart which is being led by two men. The men and women in the cart represent the dumb millions of India who

destination—Swaraj. These leaders are the wise-heads who have devoted their whole lives to the service of the Motherland. Yet we see two other men who

are trying to hinder the progress of the cart by turning the wheels in the opposite direction. These are the handful of enthusiasts who disapprove of the slow but steady progress and cry for an immediate change. Their attitude is no doubt creating much difficulty in our onward march to 'Swaraj'.

Yet, again there is another hindrance that has warped the mind of Young India—that has taken its toll of so many brave young lives in their misguided sacrifice for Bharatmata. They could do more good to the nation if only they abandon the cult of the revolver and the bomb. We see a man waiting with revolver in readiness to fire at those who may oppose him. He represents the terrorist group in India who are under a mistaken idea that violence and bloodshed are the only stepping-stones to Swaraj. This is the only weakness that India has now in her rather slow but sure march to freedom and her place among the nations of the world. It is this strife, disunion and violence among her sons that is dragging India to her grave.

It is very sad, when the whole world is keenly watching our attempt to gain freedom, that we should show ourselves to be a savage and cruel nation.

Let us drive away disunion and violence from among us and show to the world at large how a nation could regain

her freedom by peaceful methods which is the heritage of India. If in the immediate future there is no change of mind among the illustrious sons of our Motherland, India will be destroyed, her hopes shattered, her culture, art, ancient civilisation and learning will be lost to herself and to the whole world. "Let us therefore be up and doing—still achieving, still pursuing, Learn to labour and to wait."



MISS RENTU BANERJEE,  
(IV Year B.A. Class),  
Chittagong College, who wins the medal for  
the A. B. competition this month.

**Become a subscriber of 'The Modern Student' by Sending  
the yearly subscription of Rs 3 only.**

By D. KAMATCHY,

*II University Class, American College, Madura.*

Even the most superficial observer can hardly fail to understand the meaning, the picture is so pregnant with. Here we see a cart full of Indians being dragged by an European and an Indian towards a bridge, on the other side of which lies Swaraj. Two other men are trying to push back the cart. Near them another man stands with a revolver ready to shoot



MISS BARUNA MAJUMDAR,  
(IV Year Class), Bethune College,  
Calcutta, who wins a prize for the  
A. B. Competition this month.

any one who opposes him. Then we see another picture in which the bridge is broken, the cart has fallen down and the passengers perishing.

One cannot help being amazed at the great significance of the picture and the ingenious way in which it so beautifully depicts the present political situation of our country.

The heavy cart is nothing but India so full of problems, communal and racial, economic and social, religious and moral—each peculiar by itself that tends only to make it more difficult to solve—that she is almost at the point of outburst. India is being led slowly and steadily towards the fulfilment of Britain's great promise of "gradual constitutional development leading to progressive realisation of responsibility". Great leaders of our country are co-operating with the Britisher in preparing India for this promised goal—Swaraj.

Not satisfied with the slow progress of the cart, the revolutionary comes with his ideas mostly borrowed from Russia. He thinks that by shooting down the British element, he could increase the pace towards Swaraj. He is wrong. By his rash



NIRMAL CH. SINHA, (2nd Year Arts), City College, Calcutta, who has won a prize for the A. B. competition last month. NIKUNJ BEHARI BHOWMIK, (1st Class), Feni H. E. School, Feni, who has won a prize for the A. B. competition last month.

acts he only deprives the country of one of the best elements of advancement. India needs more at present the help of the Britisher to solve her many social,



economic and religious problems. The revolutionary, in his momentary enthusiasm unknowingly nips the budding political life of India. And want more? He convinces the world at large that India is not yet fit for Swaraj.

There is great danger in carrying a heavy load over a tender bridge. We ought to foresee the difficulties on our way. we must realise full well, that with all her innumerable problems, with her incessant and internicine quarrels and conflicts between diverse orders and parties, with all her racial and communal prejudices and religious riots that eat every day like a canker into the very vitals of the nation, India cannot stand successfully through the ordeal for swaraj or any other alternative. So, in order to avert the impending collapse of the nation during its journey to the land of Swaraj and keep it away from danger, we have to pull the cart with

care and caution. We can achieve Swaraj only after we have successfully solved all our peculiar problems, only after we have freed ourselves from religious and communal quarrels and prejudices, only after we have freed ourselves from the clutches of superstition and ignorance. On the other hand, without lightening her burden, if we drag her over the bridge, it might give way and result in entire destruction and the loss of all progress that we have gained through years of hardships and sacrifices.

The picture teaches a great lesson to us the rising citizens of tomorrow. We have to play our part so as to avert this danger and lift our country to the glorious heaven of Swaraj by co-operation and united effort. Let us first try to break the citadels of superstition and ignorance and then unfurl the bright flag of Swaraj and say "Now my children, let us strive for freedom."

## INTERPRETATION OF PICTURE IX B

By SAIYAJIT RAY,

*Class IX, Ballygunge Government High School, Calcutta.*

In this picture we see a number of boys and girls shooting at the Sun of discipline with their arrows. This signifies that they defy discipline. But in the same picture we see how they suffer and repent for their misdeed. The arrows do not reach the Sun. It falls back and pierces the hearts of those foolish boys and girls. This shows that if we defy or disobey the rules and regulations set before us by our superiors, then we will surely repent for it in the long run.

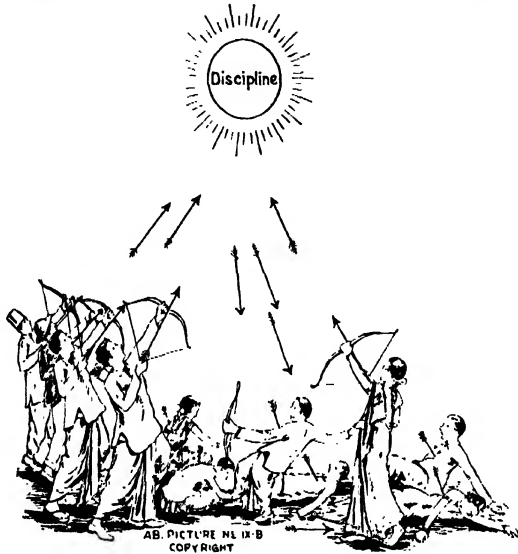
Discipline is absolutely necessary in

every sphere of life. At home we must strictly obey the rules set for us by our parents, and at school we must be methodical and we must obey our teachers. The rules at home and in school are for our good. In God's good world, there is discipline every where. Nature works not according to her whims but according to certain fixed immutable laws. We see every day the sun rising in the east and setting in the west. The seasons always make their appearance in various aspects at fixed times. There are

laws even to govern the planetary world. The moon is not visible always. In fact there is discipline every where.

Discipline is the key to success. If

know how necessary discipline is on the play ground. If on the other hand, we defy and disobey our parents and teachers, it will be like shooting at the sun in the picture. We will bring harm and



there is no discipline then failure is certain. All great men without any exception tell us this truth. So we must always try to maintain discipline at home and in school. It will bring us success. We

failure on ourselves. Therefore, we learn from the picture that discipline is for our good and that to be successful in life we should obey our parents and teachers and all rules and regulations.

By NIRODE RANJAN CHAKRABARTY,  
*Matric Class, Aided High English School, Sylhet, Assam.*

The picture as it appears—even to a most superficial observer has a sun up in the sky on which the word discipline is printed. Below there is a group of men and women belonging to different castes and creeds. Some of them are shooting at the Sun in order to destroy it. The arrows instead of reaching the Sun fall back on

them and some of the boys and girls have fallen down wounded.

This is the picture as we see it. But it has an inner meaning. The sun symbolises the great virtue of discipline. The boys and girls assembled are trying to break discipline. The consequence of their foolish act is vividly painted in the

picture. A keen observation of the picture tells us that the arrow-stricken persons are those who suffer the consequences of trying to break discipline. If we break the discipline not only those responsible for breaking it suffer, but even the innocent sometimes have to suffer. One amazing, but pitiable truth shown in this picture is that the suffering of the persons already fallen down has not taught the others to refrain from attempting to break the sun of discipline.

We are told that this world at first was chaos, but by degrees it has attained its present order—by the light of the Sun of discipline. Therefore, discipline is the most important factor for order. This world is seeking for peace and order.

This could be achieved only by discipline. Discipline—in schools, in playgrounds, in battlefields—is of great importance to enjoy success. Whatever be the number of soldiers, an army can never succeed in a battle without discipline and obedience. So also is the case in the battle of life. Where there is a breach of order, chaos is inevitable there—peace vanishes from the spot and infernal darkness overtakes.

So we learn from this picture that discipline is necessary in every sphere of life. As young students we have to build up our character to become great men. This picture teaches us a good lesson of the harmful consequences of trying to disobey our parents, teachers and superiors.

By K. D. SARKAR,

*Class IX-A, S. M. Inter Collegiate School, Chandausi, U. P.*

At the very first glance of this picture one can easily draw the moral "those who break the rules of discipline break themselves."

In this picture some boys and girls are breaking the sun of discipline by shooting arrows at it. None of their arrows reach the sun. All of them fall back upon those who shoot or stand near by those who do this mischief. This picture clearly tells us that those boys and girls who are trying to break the rules are only doing great harm to themselves and to their friends. The sun of discipline is so high that no one can break it.

Discipline is one of the best qualities in this world. Every one likes a well-behaved boy or girl. The parents and teachers and neighbours love them. No one cares for him who is not well-disciplined and life is a misery. He cannot

have a bright future as the obedient and good boys have.

In order to be successful in this world, one must have a good character. Discipline is very essential for good character. Therefore the secret of all our success is discipline. Without discipline there is no real education. That is why our parents and teachers insist on it. We know that all great men are obedient and humble.

Another advantage of discipline is that we learn to do things methodically with co-operation. It teaches us the value of unity and helps us to avoid quarrels among ourselves. It will enable us to live peacefully.

Now we know that discipline is for our good. The sun shines not for the good of the sun, but for the good of mankind. So also the sun of discipline is for our good. If we try to break it, then we will only harm ourselves.

## NEW BOOKS AT A GLANCE

In "*The Later Wordsworth*" (Cambridge University Press, 16 s) MISS EDITH BATHO has a comparatively neglected subject because an arbitrary division has often been drawn between the young lyrical poet and sympathiser with the French Revolution and the older, very discursive poet who appeared a much more conservative person. Yet, in general experience, nothing is more natural than that ardent youth should hope all things from a progressive or even revolutionary movement, but should soon discover that little faith can be placed either in violent or in conventional methods of reform. Wordsworth like the rest of us grew in wisdom and sorrow, but as he was a great poet his growth was deeper and more interesting. Miss Batho has given an interesting sketch of the growth of his opinions on politics, reli-

gion, and the change, for the better or worse that his poetry underwent. In all sections she explores with care and this thoroughness makes her book an admirable and valuable commentary on the poet in his later days.

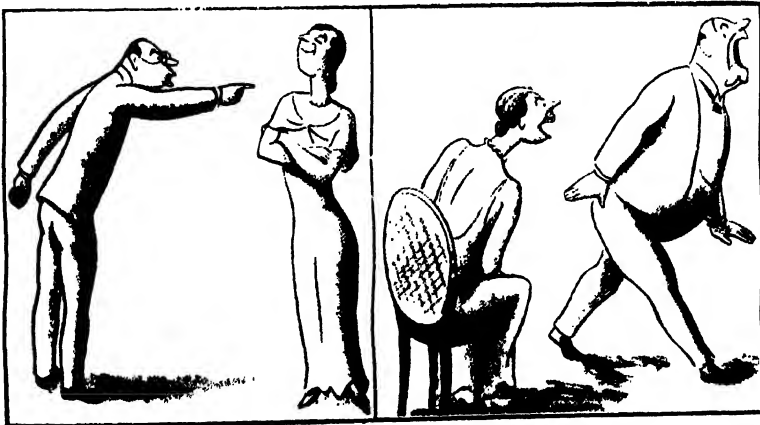
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A longfelt need for Indian students is supplied by a set of new series of graded Readers "*The Golden Treasury of Indian Tales*" by ARTHUR DUNCAN (Bharati Publishing House, Bangalore). Written in easy and simple style for the benefit of school children, these books contain familiar stories of Indian epics and legends.

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"*A Cheerful Ascetic and other Essays*" is a thoroughly enjoyable book containing several essays of the distinguished Professor REV. JAMES J. DALY, S. J. of the University of Detroit (The Bruce

## GLIMPSES OF DOMESTIC RELATIONS.



*Last Warning!*

*Enough of it!*

Publishing Company, New York). There is no doubt that it is interesting and instructive reading for the youth and is rich with humour.

Whoever takes up DR. NARESH CHANDER SEN GUPTA'S book "*The*

*Idiot's Wife*" (G. A. Nateson & Co., As. 8) is certain to be attracted to the enchanting story of the life of a Bengali girl who was wedded to an idiot. The author depicts a stirring account of the social life of Bengal. The reader is sure to find this small book interesting from start to finish.

## THE STUDENT WORLD

### AGRA

#### Director of Public Instruction Honoured.

The Agra University will confer the honorary degree of Litt. D. on Mr. Mackenzie, Director of Public Instruction, United Provinces, in recognition of the services rendered by him to the cause of education in these provinces and also for his educational attainments.

### ALLAHABAD

#### Scheme for better secondary Education in U. P.

A new scheme of secondary education which is claimed to be better suited to the present changed economic and social conditions than the existing system has

been published by the U. P. Government to elicit public opinion. The decision arrived at has been the result of the Hartog Committee's findings, which pointed out some of the weakness of the educational system in India and suggested remedies.

The resolution observes "The need for revision in certain direction has been generally recognised, but reform has had to wait for an occasion which would supply the compelling force. This has come in the economic changes, which have necessitated a new attitude towards social and political questions. In view of the increasing unemployment among the educated classes, it is no longer possible to regard our secondary schools and col-

## GLIMPSES OF DOMESTIC RELATIONS.



*The Persecuted Husband! At a loss for words!*

*Old hands at it!*

leges merely as institutions for cultural development.

"The course suggested will be shorter by one year than the present high school course and the medium of instruction suggested is the vernacular throughout. Only those who have a bent for literary studies should prolong them beyond the high school stage. The high school examination should, therefore, have two kinds of certificates—one certifying completion of a course of secondary education and qualifying for admission to industrial, commercial and agricultural schools, and the other qualifying for admission also to arts and science Intermediate Colleges. The Intermediate course will, therefore, be extended to three years and should be of four parallel types, industrial, commercial, agricultural, and arts and science, and end with an examination which may be called the higher certificate examination."

### BANGALORE

#### Indian Institute of Science.

The report of the work of the Indian Institute of Science, Bangalore, for the year 1933-34, which gives ample proof of valuable scientific work carried on at the Institution, has just been published. A notable event during the year was the opening of a Department of Physics, necessitated not merely by the presence of such an eminent physicist as Sir C. V. Raman, as Director, but also because of the fundamental importance of the subject for all scientific research.

### BISHNAPUR

A student from Bishnapur writes:—

"One of the teachers of Bishnapur H. E. School named Gokul. Chander Ghose, is going to England for higher education.

Mr. Ghose was the first teacher of mathematics of this school. We, the students, bade him farewell at a meeting held on 9th instant. Mr. Ghose said, during the meeting, that he was going to obtain the B. Ed. Degree and that his heart was eager to see the manners and customs of the people of civilised countries of the West."

### BOMBAY

#### Ph. D. Degree included in its List.

The senate of the Bombay University decided to include the Ph. D. Degree in the list of the University.

### CALCUTTA

#### Higher Education in Bengal.

The report on Public Instruction in Bengal for 1932-33 has just been issued

## THE UGLIEST FACE IN THE WORLD.



*He can pull out the ugliest face in the world.*

and it shows a useful record of work. The report refers to the steady advance of the education of the girls. At the close of the year there were 18,538 institutions for girls and their actual number was 500, 307, while in the previous year, the institutions were 17, 898 and the number of pupils under instruction was 464,850. The increase in the number in schools for girls and in the pupils is very creditable. The number of women students in colleges during the year was 508, while it was only 346 during the previous year.

The average cost of educating a student last year was Rs. 417 in Government colleges, Rs. 128 in aided colleges and Rs. 101 in unaided colleges. Of these amounts Rs. 286 came from provincial revenues in the case of Government colleges and Rs. 23 in the case of aided colleges. It may be mentioned that taking all the colleges together, more than half the cost of educating a student comes from provincial revenues.

#### **University Lecture.**

Dr. R. P. Paranjpye M.A., D.Sc., Vice-Chancellor of the Lucknow University, who has been appointed Kamala Lecturer of the Calcutta University for this year, has delivered a course of lectures on 'Rationalism in Practice' in the Ashutosh Hall. Mr. S. P. Mookerjee M.A., B.L., Bar-at-Law, Vice-Chancellor of this University presided.

#### **CHINSURAH**

##### **Hooghly College 98th Founder's Day.**

The 98th Founder's Day of the Hooghly college was held in the college Hall on August 1 under the presidency of Sir Hasan Shusaswardy, the ex-Vice-Chancellor.

#### **DACCA**

##### **Dr. S. Dutt's Lecture on Recent Ideas of University Organisation in India.**

A highly interesting and instructive lecture was delivered in Jaganath College Hall by Prof. Sukumar Dutt, Ph.D., Vice-Principal of Ramjas College, Delhi on the "Recent ideas of University Organisation in India" on the 13th instant.

The speaker began with a reference to the ancient Indian universities and mediaeval European Universities and showed how the conception of the relation between the state and the University had changed in the modern age. He passed on to the history of incorporation of Universities on the old London University model by the British Indian state dating back to 1857. The older affiliating universities of India were reformed by the Indian Universities Act of 1904, and the organisation of the post-graduate department of the Calcutta University was based on the legislative sanction provided by section 3 of the Act.

The next notable step in University reform in India was taken after the publication of Sadler commission Report in 1917 which contributed the idea of 'unitary, teaching and residential universities'. For a few years after the publication of the report, Government was busy bringing unitary universities like Dacca and Lucknow into existence and it was a popular jibe that Government was killing good colleges to beget indifferent universities. "The defects inherent in both the types have become glaringly apparent with the practical experience of years and the exploration of further possibilities in University organisation in India had now become necessary." The speaker then discussed the outstanding defects of the affiliating and the unitary



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types of university, the former of which fails to keep its educational system abreast of the progress of the knowledge and research and the latter tends to become an educational machine without an atmosphere. The federal Scheme proposed for the University of London and adopted for the University of Delhi according to the speaker, was more effective in that it was more economical, did not lead to reduplication of efforts in instruction, and, above all, maintained in the University the wholesome atmosphere of the college. The universities of Oxford and Cambridge showed conclusively that the maintenance of the 'College atmosphere' in the university was by no means an impractical proposition. The speaker laid great stress on its wholesome effect on the life of a student.

## LUCKNOW

### Arbitration Boards.

The question of arbitration Boards is being taken up in the United Provinces and it is proposed to make a rule that no teacher in the secondary school should be suspended or dismissed or sent away from his appointment without reference to Arbitration Boards which will now be established by the Government.

## MADRAS

### Modern University Training Corps Camp.

The Madras University Training Corps' Camp this year will be held between December 9 and 23.

The Corps' total strength is over 600, including 390 recruits. The response to call for fresh recruits has been very satis-

factory and there are now only 25 vacancies

## SIMLA

### India's First Public School.

India's first public school will start functioning early next year. This is anticipated as a result of decisions taken at meetings held recently of the Public Society, its Board of Governors and its Board of Management.

The society approved of the scheme for the establishment of an Indian public School in Chandbagh Estate, Dehra Dun and accepted various proposals of Sir Joseph Bhore to give effect to the scheme at as early a date as possible.

A Selection Committee, consisting of Lord Halifax (formerly Lord Irwin) as chairman and Sir B. N. Mitra and two others as members, was authorised to recommend a pannel of four names to the Board of Management. From these four names the Board will select a Headmaster, who would be asked to reach India by the end of the year.

The school will be started with 150 boys and it appears likely that the requisite number will be recruited much before the institution starts functioning.

## TINNEVELLY

Mr. P. Mahadevayyar, Principal of the Madura College, presided over a district conference of teachers at the Hindu College, recently.

Mr. Iyer condemned the secondary school leaving certificate system which had been designed to remedy the defects of the old matriculation examination system but had failed to do so. The time had come, he said, when the public should insist on an all-round knowledge in the secondary grade.

# INDIAN FOOT BALLERS IN SOUTH AFRICA



(A detailed account of this interesting tour will be given in the next issue of the Modern Student)

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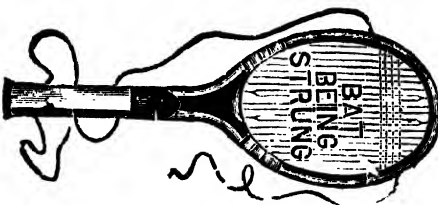
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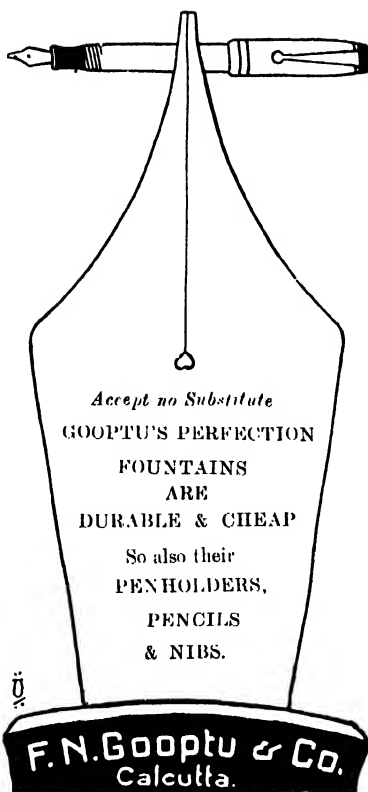
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(Continued on page 459)



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—(Continued on page 461)

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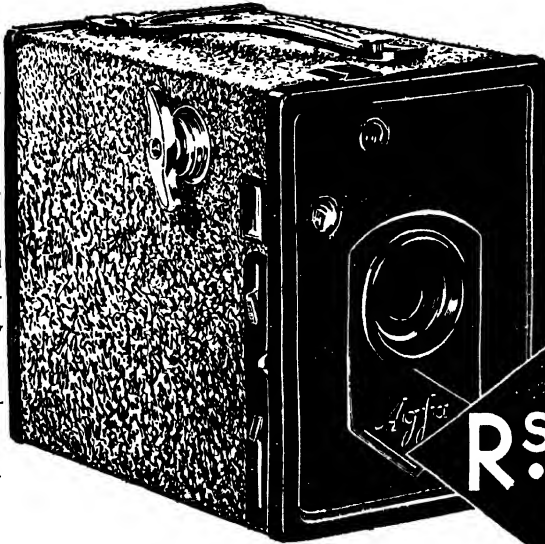


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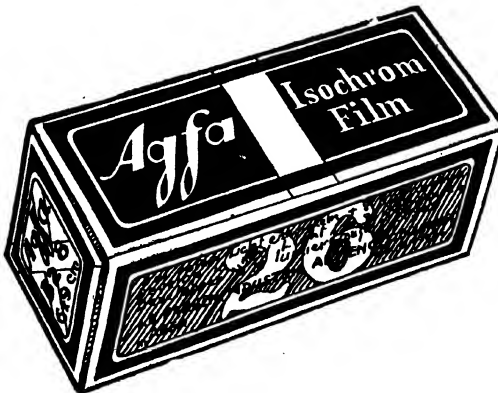
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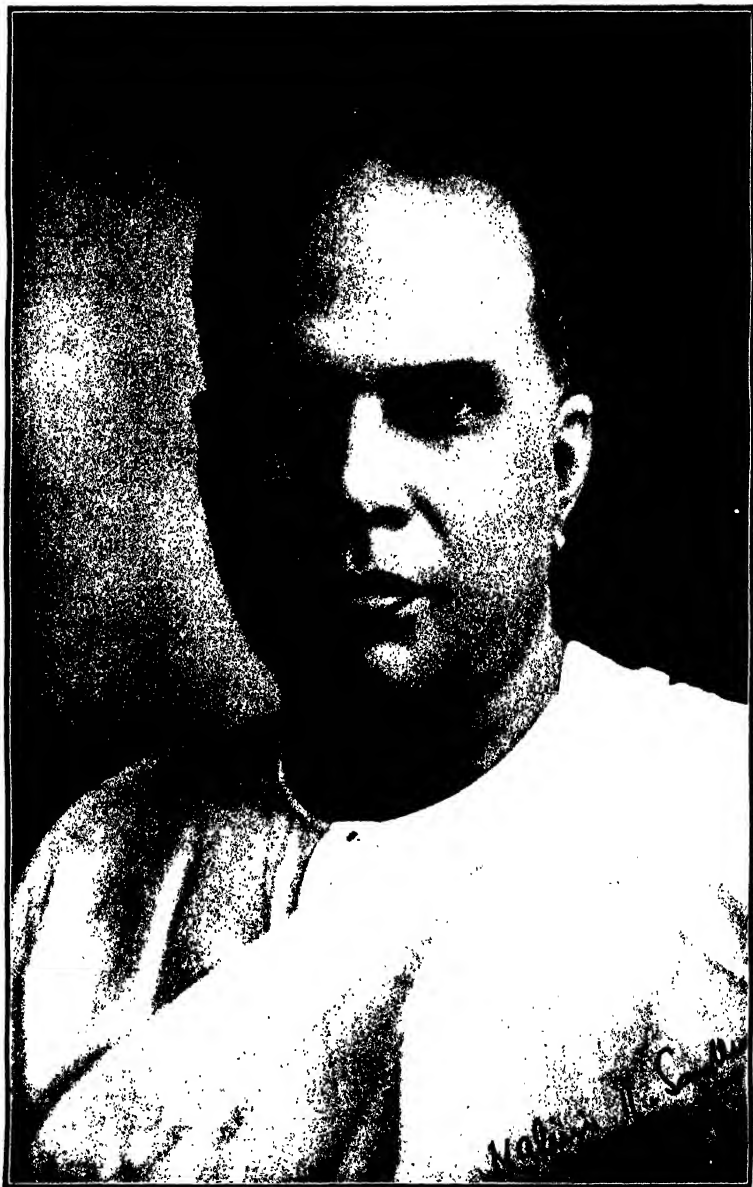
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NALINI RANJAN SARKAR.

MAYOR OF CALCUTTA

*The Modern Student*  
October, 1934



1ST OCTOBER, 1934.

To the "*Modern Student*" and its readers I offer my hearty good wishes on the occasion of the Puja. The "*Modern Student*," I understand, circulates among students of all Colleges and Schools in India and it is hardly possible to exaggerate the utility of such a Journal devoting itself to the cause of education and the interests of the youth. Its competitions designed to interest our students in our national problems are, I think, admirable in conception, and would be very useful indeed if they can help in creating right opinions among our students on such problems, particularly at the present time when things seem to be so confused. The journal deserves every support and praise for the laudable work it is performing.

Nalin Dasgupta



# THE MODERN STUDENT

*AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF EDUCATION  
AND THE INTERESTS OF THE YOUTH*

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VOLUME II

OCTOBER & NOVEMBER, 1934.

Numbers 10 & 11.

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## GOVERNMENT PRIZES

Three cash prizes of Rs. 5/- each will be awarded every month to three students of any Government or recognised College or High School of the Provinces of Assam, North-Western Frontier, and Delhi, for the best interpretations of the 'AB. Educational Pictures' of *The Modern Student*. Interpretations of the pictures are to be written on the Interpretation Blanks.

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*Subscribers who have been enrolled from December 1933, are requested to send the renewal subscription before the 20th November.*

*To avoid delay and extra expenses, it is always better to rem't the subscription by M. O.*

*Manager M. S.*

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## REST

*By A. E. LLOYD-MAUNSELL*

In the deep fathoms of the sea,  
Where no wave moves nor any current set;  
No murmur of the surf nor any fret  
Of winds to break its green tranquillity --  
There would I lie  
And let Time pass me by.

There would I lie, asleep, awake, at rest;  
Motionless, void, too deep for stir of breath  
That moves 'twixt Heaven and Earth and troubleth.  
Lord! this is my behest,  
That for a little I may lie  
And Time pass by.

For I am weary of strange notes and sounds  
Sung by the wind, and all their urgency,  
Conflicting tumults, clash and spray of sea;  
And all the travail that life bounds.  
Here for a little let me lie  
And Time pass by.

And the green weights of water overhead  
And the green depths below, on either side  
Shall curtain me until another tide  
Shall take me—whither, whither led!  
Thou knowest, Lord—not I!  
I shall but follow when  
You beckon and pass by.

# EDUCATION IN RELIGION

By DR. P. G. BRIDGE,

*Principal, St. Paul's Cathedral College, Calcutta.*

On reflection it is surprising that the desirability of religious education should ever have been called in question. Has any body questioned the desirability of education in art, in music, or in painting? If this desirability is taken for granted in one case, while, in the other, it is seriously doubted, the discrepancy must be due to some peculiarity of religious activities.

The popular conception of education, an enterprise for the imparting of a system of doctrine, or the transmission of knowledge, when it is applied to art, does not lead to serious practical consequences, such as individual animosities, or disturbance of the peace of the country. It is always useful and, at times, profitable to know the principles of the art, and the technique of individual artists. Inspiration is derived from the lives of the artists; even the eccentricities of some of them may be found refreshing. In no case, however, education in art is suspected of intensifying rivalries, of creating animosities, and of dividing peoples and nations. Not that there is complete unanimity in artistic standards of expression; there exist indeed wide divergencies of opinion on the subject. Men, however, agree to differ and though artists may not love each other very deeply they do not cut each other's throats. There have been religious wars but one does not hear of musical wars. Nations do not go to war for a spot of paint. But religion imparts a fiery zeal, a burning and consuming desire to force on others our ways of wor-

ship. Persuasion has not secured in the religious world the place Plato claimed for it. "The divine element in the world is to be conceived as a persuasive agency and not as a coercive agency."



DR. P. G. BRIDGE

Some people look to the Russian experiment as an ideal to be copied. Russia has banished religion from the churches, from the schools, and to a certain extent, from the homes, in as much as obstacles are placed on the way of practising religion. It should not be forgotten, however, that religion has learnt by bitter experience spreading over centuries of persecution



how to weather the storm. Religion cannot be uprooted from the hearts of the people. It is deeply rooted in the instincts of human nature.

But if religion is an instinct, a deep seated tendency of the human heart, the neglect of its development would impoverish human life. The function of education, then, should be conceived not in terms of imparting Knowledge, a body of religious truths handed hewn to us from remote antiquity, but rather it should be conceived in terms of development of this inner tendency, and in terms of rendering easier our response to spiritual ideas. The difference between a cultured and a non-cultured man is fundamentally the difference of response to the impressions of an object of artistic beauty. A beautiful sun-set draws out in one case feelings and emotions of admiration, while in the other, scarcely any notice is taken. Education in religion then has for its main object the training of our religious instincts for a suitable response to the world from outside. Education should train us, for instance, to see in the heavens, God's handiwork, to listen to the heavens proclamation of God's glory. Again it is the function of education in religion to train our minds to respond to the majesty, to the power and, above all, to the love of God. "Oh Lord, my God, Thou art very great, Thou art clothed with honour and majesty; Thou coverest Thyself with light as with a garment: Thou stretchest out the heavens like a curtain. Oh Lord, how manifold are Thy works; in wisdom hast Thou made them all: the earth is full of Thy riches." This is religious intuition piercing through the world of senses.

Many people go through life unmoved by a beautiful landscape, and untouched

by musical harmonies. There are also many who go through life without a sense of God's presence, without a realization that they are moving in God's world. They have eyes to see but they see not the majesty and the glory of God. The function of religious education is just to help man see divine realities, to train him in the use of faculties he has to perceive religious ideas.

Religion in practice is just prayer. And the function of education in religion should be to train our young men, and women in prayer, in meditation, in communion with God. If people belittle prayer and meditation it is because they have not experienced the joys of it, the spiritual strength and power that is developed through prayer. To such the only answer is in the words of the Psalms "Come and see." There can not be higher and more uplifting occupation than to entertain in our minds ideas of love, of truth, of beauty. The contemplation of the spiritual Kingdom of righteousness, justice and peace will do more to mould human character than any other single influence.

Should education in religion be viewed in this light, we feel confident that the secularism of the day would not number so many followers. Religion is life before it becomes a system of doctrine and as such it should be taught in our schools and colleges. How impoverished a life would be in which sentiments of love, gratitude, joy, hope, awe, veneration have no existence or, at most, an imperfect development! Religious sentiments need cultivation just as much as any other sentiments and emotions and their cultivation rather than the imparting of definitions and of creedal formularies is the aim of Education in Religion.



## THE SECRET OF A MILLIONAIRE'S SUCCESS: HENRY FORD

Henry Ford is one of America's most marvellous products. He is a mechanical and financial wizard.

Some intellectuals might refer to him as ignorant. But the amount of knowledge he has amassed and holds within his alert mind, would make nervous wrecks of some of the most astute college professors.

In his own business he is an expert of the most amazing character. And if there ever was a man who loved his job to the very last degree, that man is

Henry Ford. He enwraps himself in his work. His soul is attuned in harmony with its every phase.

*And the principal factor that has put Henry Ford in his present place is his ability to endure hard work and to enjoy it with boyish delight.*

If you were to ask him how he works, he would tell you that his work is controlled by his moods.

He hates engagements; and it is extraordinarily difficult to make him keep them. His secretaries are much pertur-

bed at times because of this inclination of their chief.

He is a man of many moods. But they are all of a wholesome sort. When he starts out in the morning, he is not by any means sure of his destination. He may change his mind on the way. He is liable to be engrossed in solving the problems associated with the various phases of his business, and no one of the executives who are supposed to keep in touch with his movements has any idea where he is.

*The ordinary meaning of that word "work" could never be understood by Henry Ford. The monotonous routine that means work to the average individual has had nothing to do with his life.*

Henry Ford plays all-day long.

Whatever duties he may assume, they are play to him and part of the joy of living.

He enjoys them with keen enthusiasm.

*He throws his personality, his entire being, into every thought that comes to him.*

Henry Ford has always been a student.

He will never cease his studiousness.

Though he is the head of the mightiest business that has ever amazed the civilized world, he is still a student, and the time that he gives to his work in this particular capacity is thrillingly delightful.

Henry Ford's business reflects his personality. It is a part of him.

It is Henry Ford to the last degree. Every activity of his huge organization has felt the touch of his genius.

Therefore, in endeavouring to analyze the secret of his stupendous success, we will have to maintain that it is due, first, to his creative genius that casts all

authorities aside. *Every conclusion must come from his own reasoning processes.*

It is due, second, to his studiousness. He loves to study everything. He carefully analyses every minute detail in every subject into which he is delving.

But all this requires a stupendous amount of human energy.

*And Henry Ford is a Human Dynamo.*

At times, undoubtedly, he is almost like a sizzling, flying rocket, his energies are so great.

The average man, supplied with the extraordinary ability possessed by Henry Ford, would burn himself out before he was fifty.

His efficiency would begin to lessen in the forties, and he would be a mere husk of a man in his fifties—if he managed to be above ground at that age.

Therefore, there must be a secret behind Henry Ford's stupendous ability, his extraordinary efficiency. And its analysis will be easily understood by every enthusiastic reader of this publication.

*Henry Ford is a physical culturist.*

*He eats no breakfast.*

*His brain is not befuddled with the products of overfeeding.*

*He never drinks Alcoholic Liquors.*

*He never uses tobacco.*

*His mind has never been doped by these obnoxious habits.*

He is just as clear-headed, as enthusiastic, ambitious and determined as he was in his young manhood.

In fact, Henry Ford is just a boy grown up, with all the boyish enthusiasm that makes every day so zestful and delightful at this time of life.

He moves with precision. He walks with a buoyant, elastic tread.

And the huge fortune which he has accumulated has not changed him in the least. Nothing can change him.

He is just Henry Ford, with an open, fearless mind, willing to travel wherever his reasoning processes may lead him.

He has the body of a young grayhound—lithe, strong, ready to leap or run if the emergency should require it.

And you can easily understand his laughing at the suggestion that he retire.

Why should he retire—stop the work that he loves more than life itself? Why, if he were taken away from the activities that thrill him daily with zestful enthusiasm, he would soon fade away.

*It is his love of his work that keeps him young at sixty-six.*

Every day must indeed be a joyful experience to him—delving into new things, enjoying the delights of a discoverer.

In his younger days every activity was circumscribed by the query, "Have I enough money to carry it through?" That condition no longer handicaps him. Every plan that he may make can be carried out to the very last degree.

And the wonderful achievements evolved from his plans have staggered the financial and business worlds. There has never been a man who could so thoroughly be termed a wizard. Everything that he does brings a golden stream.

*But he believes in thorough preparation. He looks before he leaps. He goes*

into the problems associated with his activities in the most minute detail before the order is given to go ahead.

Within the life story of Henry Ford there are invaluable lessons for every boy.

First of all, the lesson of Studiousness—the love of knowledge. That is really what has made Henry Ford a great man in his field. And when some professor of an abstruse subject belittles Henry Ford's knowledge, he is simply showing his own appalling ignorance.

Our present method of education is inclined to make our students depend too much on authorities. Henry Ford learned very early in life to think for himself. The influence with which the average student comes in contact, is inclined to lessen his respect for his own conclusions. Our educational methods build leaners. These leaners are always looking for something or someone to lean on. They are usually afraid of their own conclusions.

Henry Ford has attained his present position because he never has been a leaner. He has had the confidence to fight for his own conclusions and make them into monumental successes.

And the clear headedness that he has maintained on all subjects came to his aid in caring for his own body. He recognizes the need for great energies. He understands the extraordinary value of enthusiasm and ambition and the determination that accompanies them.

# MOTHERS OF ALL NATIONS



A MOTHER OF SACRIFICE—*Belgium.*



A MOTHER OF WARRIORS—*Japan.*



A PRIMITIVE MOTHER—(*Somali*)  
*Aden.*



MOTHERHOOD IN THE PHILIPPINES.



A MOTHER OF THE GREAT PLANES



A HUNGARIAN GYPSY MOTHER.



A BEDOIN MOTHER.



A NEW GUINEA MOTHER.



A LAPLAND MOTHER.



A CHINESE MOTHER.



INDIAN GIRL STUDENTS ON EMPIRE TOUR

Twenty Indian girl students sailed for England on a tour of the British Empire, under the leadership of Mrs. S. K. Dutt, wife of the Principal of Forman Christian College, Lahore.

# NOISE

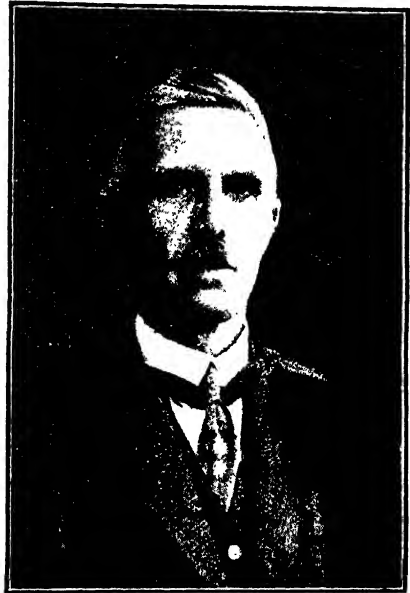
By DR. W. S. URQUHART, M.A., D.D., D.LITT., D.I.C.,  
*Principal Scottish Church College, Ex-Vice-Chancellor, Calcutta University.*

It was stated the other day that some groups of people dislike noise more than others do, but I cannot believe that any one *really* likes noise. If any one asserts this, it is either because he wants an excuse for his laziness in trying to put an end to the disturbance, or because he fails to distinguish between noise and useful sounds. You can get illustrations of the first attitude if you watch the behaviour of quiet elderly men at a public meeting where there is a good deal of disturbance from the younger sections of the community. The pained looks upon the elderly faces is obvious, but it is too much trouble or too risky for them to exert their natural authority, and so in silence they endure the lack of silence. So the meaning becomes more and more distressful, the speaker of the evening—the only person authorised to make a noise—becomes more and more annoyed, the object of the meeting is frustrated and the peace of the immediate neighbourhood is destroyed—all because people are too indolent to make a noise about noise. Those who ought to make a noise abandon the field to those who ought not to make it.

But it must be admitted that noise can be quite respectable and quite useful, for what is speech but a kind of noise, and we could not get on without speech—or at least we think we can't. But there are some who seem to argue that because speech is silvern, noise—not silence—must be golden. So it becomes necessary to draw a distinction between noise

that is commendable and useful, and noise that is the opposite of commendable and worse than useless.

We approve of speech—within limits—because it is a natural expression, because it observes a mean, and because it serves



DR. W. S. URQUHART

a social purpose. Do some of the noises of which we disapprove, fulfil these conditions?

Let us confine ourselves to the noises made by the vocal organs of human beings, and the distinctions which could be drawn, but are not drawn, between



them and speech, properly so called. The noise which I have in mind and which is different from speech, is not a natural mode of expression because it does not observe the limits of expenditure of energy. The human voice was never meant, within the confines of a building, to serve the purposes of a factory whistle, and yet we often find that when a group of people get together instead of simply communicating their ideas to one another, they communicate them to the whole neighbourhood. Laws have recently been enacted against the sounding of motor horns, on the principle that they must not be used more than is necessary for the specific purpose of warning other people. They must not be used for the purpose of advertising to the neighbourhood "I have got a motor car, and let every one know it". Why should human beings be less well behaved than motor horns, and yet I am afraid that many people use their voices as if they wanted to call everyone's attention to the fact that they have got a voice.

Speech, which is not simply noise, should observe that mean between deficiency and excess, which is prescribed by good manners. It is not good manners to speak so softly that those to whom you are speaking cannot hear you. It is equally impolite to shout so that those with whom you have no concern are compelled to hear you when they very much want not to do this. The essence of good manners is consideration for others, and what I am arguing for is that the application of this rule of consideration for others will supply that distinction between speech and mere noise of which we are in search. If a group of students e.g., find themselves in a college corridor or compound and suddenly ask themselves, Are we being

considerate of others, they will moderate their voices to the extent of ceasing to make a noise, without thereby causing any diminution in the vigour and efficacy of their conversation. They have to ask themselves, Is the amount of sound I am producing proportionate or disproportionate to the needs of the situation? The rule should be, Do not speak to your companion as if you were addressing a public meeting. Conceive that it is at least possible that it would be more advantageous for the students in the neighbouring class-room to hear what the lecturer is saying than that they should know that you propose to meet your friend at the corner of Cornwallis Street and Manicktolla at a certain particular time, or that they should be informed that in your opinion your friend is utterly foolish because he will not agree with your opinion on a certain subject. If again two acquaintances are travelling along with others in a railway carriage is it allowable, is it considerate, is it the proper use of speech which observes the distinction between it and noise, to keep the strangers awake half the night by conversation between the acquaintances which may be exceedingly interesting for them but is utterly without interest for the strangers?

Many other illustrations might be used, but I have said enough to show that while speech may be silver, excess of speech,—which is equivalent to noise,—is certainly not golden. The ability to distinguish between speech and noise is one which ought to be cultivated very earnestly. The distinction will be the more easily made, the greater is the growth of the spirit of consideration for others, and that this spirit should grow is surely of essential importance for the health and welfare of society.

# CAN DEMOCRACY SUCCEED ?

By DR. H. L. DEY, M.A., D.Sc. (London),

*Reader in Economics, University of Dacca.*

The democratic idea is as old as human civilisation. Perhaps it is yet older than that. The principle of election in some crude form was recognised in the old, old, tribal stage of human history. The tribal chief as well as the council of elders was elected by the people. We also find it in the ancient village communities of India. The idea blossomed forth in all its majesty and beauty in the palmy days of the Greek City-State of twenty-five centuries ago, where all the citizens had an equal share in all the privileges and burdens of political power. Then for many, many hundreds of years the idea kept growing on and on in the minds of men. The spread of Roman law and order, the teachings of Christ and Mahomet, and the French Revolution added more and more beauty, freshness and vigour to the idea of democracy. And, finally, the steam engine, the telegraph, the telephone, the radio and the aeroplane by reducing time and space and by increasing man's power to produce wealth laid a yet stronger and broader foundation for democracy. Its spirit took form and shape again in the nineteenth century and this time in England, France and America and a few other smaller countries in the West of Europe. And the belief became common to all mankind that in due course of time the democratic spirit and form of Government would spread far and wide and would cover the entire surface of the earth. But the war has very nearly destroyed that belief. All through the past

twenty years, the democratic order has been receding and dictatorship, which is but old kingship in a new garb, has been coming to be the new order of things all the world over. Russia, Italy, Germany, Turkey, and Poland have all gone over to the side of dictatorship. Even in America and England we find the advance of dictatorship in spirit and form and in different degrees.

If, then, the idea of democracy has been known to mankind as a thing of beauty and glory since the early dawn of civilization, and if its practice has been tried under good auspices in two notable periods of man's history, why is it that it has well-nigh failed and been checkmated in its career of expansion? Every thinking mind is haunted by the query and must be trying to find an answer. Whether democracy can survive or not in the end will depend in a large measure upon what each man or woman thinks about the answer.

Now, the three bases on which democracy is supported are liberty, equality and fraternity. But in fact these bases have never and nowhere been complete or strong and solid. In the Greek City-State at its best, liberty and equality were the privilege of a few thousand men: For, there were large numbers of slaves and free men without privileges; and women had no political right. Moreover, Athens refused to extend the principles of liberty and equality to the neighbouring groups over which she had

power. That is why Athenian democracy failed and fell. The modern democracy, too, even at its best, as in England, France and America, has not built its three bases fully, strongly and well. In theory, to be sure, they are fully established and recognised. But the substance of reality has been largely wanting in practice. Thus, for instance, the liberty of opinion and action as exercised through the vote has been greatly limited by certain conditions of modern society. Freedom of the vote at the elections, if it is to have any meaning at all, must be based on a full and correct appreciation of the larger political issues such, for example, as those of war and peace, taxation and tariff, and currency and banking. Such an appreciation would depend on the possession of facts and on the power to analyse them and draw inferences from them. But, which facts would be served up to the public and the form and the manner of the service would depend on the newspapers. All newspapers, however, are party organs. They will give exactly that picture of facts and events and problems which will serve the interest of their own party. Moreover, all newspapers are so many business concerns. They cost a good deal of money to run. And their income is largely derived from the advertisements of big banks and firms. Naturally, their policy is largely guided by the interests of big people. The public, therefore, can never have the true facts correctly presented to it. And it follows that it can never form a sound judgment on the main issues before it. The free vote, therefore, can be exercised not freely, but in the manner desired by the newspapers. And this is true even of fairly educated persons. Therefore, democracy in practice becomes not the

Government of all by all for all, but the Government of all by some for some. And people gradually lose faith in it.

Similarly, there is a great divorce between theory and fact in regard to equality. Every one, for instance, is equally entitled to the protection of the law courts. But a poor man often has not the means to have his case presented in an able manner. He cannot employ a lawyer, at any rate a good lawyer. And as often as not he fails to get full justice. Every one, again, has the right to become a member of Parliament or even a member of the cabinet. But in every country there are vast numbers of men who cannot have the education and wealth to win at the elections. For one MacDonald we shall have at least a hundred Baldwins or Chamberlains or Irwins. Eton or Harrow and Oxford or Cambridge alone can give the pass-port to the cabinet. But only the sons of the wealthy can have the privilege of going up to these places in order to achieve what has been called the distinction of effortless superiority.

Where equality is absent, fraternity can never grow. Inequality breeds class divisions. Contempt and jealousy, snobbishness and defiance ever keep on widening the gulf between one class and another. Conflict, instead of harmony, becomes the rule in a democratic state.

We have now gone into the quality of liberty, equality and fraternity, all three of which are well known principles of democracy. But, there are two other essential conditions of democracy which need to be stressed. One is that there must be an agreement at least a tacit agreement, among all sections of the society about fundamental social and economic institutions. The majority

must continue to believe that they are essentially just and fair. But if they begin to think that these institutions are the true causes of absence of equality and liberty, and if, for that reason, they want to abolish them, then a breakdown is inevitable. Thus, to take an instance, if labour in England got into power again and if it wanted to socialise land, factories, banks, mines etc., in order to establish economic equality and thereby also social and political equality, it will provoke an armed conflict with capital. And communism or fascism will replace the present democracy according as labour or capital wins the victory.

The second condition is that there shall be no external conflict with some other nation. For, democracy is a Government by discussion and agreement. Its process is slow. Its action is feeble. It is very much like Hamlet debating the question 'to be or not to be'. But a crisis like a war demands promptness and vigour in action above everything else. And, therefore, in such a situation dictatorship quickly takes the place of democracy. Even when peace comes, the spirit of dictatorship is kept alive and its practice may be established again and again. The last two decades of history have clearly shown up this weakness of democracy.

We have now answered the question; 'why has democracy failed?' We are

also in a position to answer the further question, 'how can democracy succeed?' Our answer here will be stated in a series of propositions, which are the conditions of democracy's success:

(a) There must be a large measure of equality in wealth, education and leisure among the different classes of the population. This will give meaning and substance to the principle of political equality. This implies a better distribution of wealth and a freer system of education, primary, secondary and higher.

(b) There should be an impartial news service. This can be done by an official or semi-official organisation on the lines of the British Broadcasting service.

(c) Fundamental economic institutions like land, mines, key industries, banks, and railways should be owned by the State and run on business principles under State control. This will make them instruments of national service instead of tools of private interests.

(d) Peace between nation and nation must be cultivated in all ways. For one thing, there should be more and more support and loyalty for the League of Nations. For another thing, there should be unfettered exchange of ideas, goods, travellers, and scholars between different nations.

If these conditions are satisfied, it is likely that democracy may yet succeed in helping man to fulfil his destiny on earth.

# IS INDIA GETTING POORER ?

By B. R. SEN, I.C.S.

Is it correct that in pre-British days India was greatly rich and under the British rule she is getting daily impover-



B. R. SEN, I.C.S.

ished. The notion that India was a comparatively wealthy country in pre-British days is founded largely on the accounts of European travellers struck with the grandeur and display of the Moghul Courts, such as Conti who wrote that the inhabitants of the country "sleep upon silken mattresses on beds mounted with gold". \* The abundant supply of spices

\* Moreland—India at the death of Akbar, Page 255.

and other products which commanded high prices in the markets of Europe encouraged this notion. The influx of the precious metals which the European merchants brought in to buy commodities for the European markets gave rise to exaggerations such as the statement of Sir Thomas Roe that "Europe bleedeth to enrich Asia". x The precious metals imported into India was partly used up in coinage and partly employed in the more costly cotton and silk fabrics and in display on animals and conveyances and other luxuries. The balance of the precious metals was stored up in circumstances which prevented their employment in productive works. The prevailing insecurity and internal disorder and the absence of the banking habit and facilities for safe and sound investment were largely responsible for this practice. The expenditure of the State was in the main confined to purposes of defence and the maintenance of internal order. The hoards of the Moghul Emperors were consequently enormous and impressed the imagination of the travellers who popularised the idea that India was a country wealthy beyond their dreams. (1)

## Absence of Statistics

For an accurate comparison of the wealth and national income of a country

x The notion goes back to the Roman days. Pliny lamented the annual drain to India which amounted to £ 458,000.

(1) Vincent Smith estimated Akbar's accumulations at £40 million. See Moreland—India at the death of Akbar, page 254.

in different periods it is necessary to have reliable statistics. In India it is difficult to find reliable statistics even in the early period of the British Administration not to speak of the Moghul period. There are nevertheless certain economic indices from which reasonable conclusions may be drawn

### Poverty of the Masses

At the outset it is necessary to guard against a mentality which views everything in the past in a romantic light and disparages everything in the present. It is this mentality which has induced many Indians to believe readily that a hundred and fifty years ago poverty was unknown in this country and that people had enough to eat, drink and clothe themselves with and famines and pestilence never visited the land. The truth, however, was otherwise. "I have no doubt", says Mr. Moreland "that frugal and parsimonious nobles could be found at the Courts, and that individual peasants or artisans may have been prosperous or even wealthy, but the broad facts remain that the mass of the nobles were stupid in luxury and that the mass of the people were miserably poor, poorer even than they are to-day"\*. We have Sir Thomas Roe's account who said that "The people of India live as fishes do in the sea—the great ones eat up the little. For first the farmer robs the peasant, the gentleman robs the farmer, the greater robs the lesser, and the King robs all." In 1624 Della Valle pointed out that in Surat people kept large establishments because "the people were numerous, wages were very low and slaves cost practically nothing to keep". "The con-

dition of the common people in these regions," according to another European traveller of those times, "is exceedingly miserable, wages are low, workmen get one regular meal a day; the houses are wretched and practically unfurnished, and people have not sufficient covering to keep warm in winter."

### Agriculture in Mediaeval India

The wealth and income of a country largely depend on its agriculture, industry and trade. What was the state of Indian agriculture in pre-British days when it formed the mainstay of the economic structure of the country? No accurate account is available in any of the books handed down to us but it is beyond dispute that agriculture in those times was still in the "subsistence stage". The cultivators ordinarily grew just enough to secure for themselves a bare minimum of subsistence. There was no wide market where they could dispose of their products at a profitable price. The range of prevailing prices was too low to induce them to take up large scale farming. The implements used were of the crudest type. There was no incentive to increased exertion, for the agriculturists could scarcely keep the increased yield to themselves.

### Slave Labour

Agriculture in those days was carried on in many parts of India with slave labour. The labourers and servants were not free to choose their masters, but were bound to work for the cultivator or cultivators to whom they were assigned by the custom or tradition of the village in which they were born. In 1842 the

\* Moreland—*India at the death of Akbar*, page 254.

Commission on Slavery reported that in some districts of Bengal agricultural slaves were sold with the land.

\* "Of the extent to which Slavery prevails in those districts of the province of Bengal, which lie to the south of the Ganges, we have little specific information. What does exist appears to be almost exclusively of the domestic kind, and to be confined to the houses of Mahomedans; most of the respectable families of which persuasion probably have servants of this description. This is the case particularly among the Mahomedan Aymadars of Burdwan, who have, according to their circumstances, from 1 to 20 Slaves each, the generality of whom are the descendants of persons who were purchased in infancy in the famine of 1700, but others have continued from father to son for two and three hundred years in the same families.

In the City of Calcutta the majority of the Mahomedan, Portuguese, Armenian, Parsee, and Jew inhabitants possess Slaves.

In the districts of Bengal lying beyond the Ganges Slavery prevails to a great extent.

In Chittagong all the Mahomedan families of respectability usually possess Slaves. A Mahomedan landholder of this district, whom we examined, is the proprietor of 24 hereditary Mussulman Slaves; yet we are informed that the Hindu Slaves are even more numerous than those of the Moslem faith.

In Tipperah the Slaves are supposed to constitute a fourth of the population one family frequently possessing from 10 to 25 families of Slaves; and there being no

family of respectability, either Hindu or Mahomedan, that has not at least one family of Slaves attached to it.

In Dacca Jelalpoore most of the better classes of people own Slaves.

In Mymensingh all the great zemindars have slaves in proportion to their wealth, who are settled upon their estates. One landholder, a lady, whose agent we examined, possesses 1400 slaves of this description. In many estates these Slaves compose the greater part of the cultivators. Even persons who live upon small salaries, such as clerks and accountants have generally 5 or 6 slaves.

In Rajshahy most persons of respectability, both Hindu and Mahomedans, have domestic slaves, which are here supposed to constitute two-sixteenths or three-sixteenths of the entire population.

In Rungpore and Gowalpara, among the domestics, both male and female, there are many slaves, especially towards Assam, and every where along the northern frontier. Among the Garrows the Slaves form about two-fifths of the whole population, and almost entirely belong to the chiefs, by whom they were formerly led to war. These Slaves were not only distinguished for their obedience, but for their courage also, as freedom was a reward often bestowed on such as exhibited valour.

In Dinagepore the number of Slaves is very small. Some children were purchased during the famine of 1769-70, and the scarcity of 1788, in order rather to keep them from starving than with a view to profit.....".

The Commissioners thought it probable that in the United Provinces "something of the kind prevailed up to the period at which they were

brought under British rule". "During the Government of the Nawabs the people on each estate were held in a great measure to be *adscripti glebae*". In Azamgarh the low caste villagers were still required to render the landholders many personal services. In Kumaun no free labour was procurable, but the "slaves of the plough" were distinguished from domestic slavery. In Southern India "the greater part of the labouring classes of the people have from time immemorial been in a state of acknowledged bondage in which they continue to the present time."

### Lack of Irrigation

The success and development of agriculture in India depend primarily on a careful and well planned system of irrigation. The unequal rainfall over the country, its irregular distribution through the season, its liability to failure or serious deficiency make agriculture without well-planned irrigation a more or less gamble in India. While the advantages of irrigation were recognised in theory in the Moghul times very little was accomplished in practice. Akbar directed his provincial Governors to be energetic in "the making of reservoirs, wells, watercourses, gardens, sarais, and other pious foundations," but there was no special organisation for the purpose and no detailed regulations were issued. It is true that certain canals were constructed in Northern India by some Emperors, specially in the Delhi districts, either for irrigation or for supply of the wants of large cities and the fountains and baths of the imperial palaces, but it is only under the British rule, as will be shown later, that a systematic policy of irrigation was undertaken by Government.

### Exorbitant Land Revenue Demand

In an agricultural country, the distribution of income is largely influenced by the system of land revenue assessment. What was the share of the peasant's income which the Government claimed in India in those days? During the time of Akbar the state demand was the equivalent of one-third of the gross produce of the soil in Northern India and in Southern India the proportion was higher. The share claimed by Akbar was in itself high judged by the standard of his Moslem predecessors with the exception of Alaaddin Khiliji who demanded one-half. The severity of Akbar's assessment will be at once apparent to anyone who is familiar with the level of rents in Northern India. If the value of the produce rent is calculated in terms of modern money,\* Akbar's revenue demand for the three provinces of Allahabad, Agra, and Delhi was as follows:—

	Rupees per acre
Wheat	17 to 20
Barley	11.5 to 13.5
Gram	10.5 to 12
Jowar	7 to 10
Linseed	8.5 to 10.25
Rape	9 to 10.75
Sugarcane	36.5 to 42.25

These rates were for the crop and not for the year. A peasant had to pay, for instance, about four rupees on an acre producing inferior millet, but 10 or 12 rupees more in the second half of the year if he followed it with a crop of gram. A rental demand of this kind is unthinkable

\* Taking a rupee of Akbar's days to cost a peasant at least as much produce as 7 rupees cost in 1910-12.—Moreland—*India at the death of Akbar*, page 131-132.



to-day. Mr. Moreland finds by calculating the revenue which would be due at Akbar's rates on the crops now grown in the country when they were in force, that the average sum which was claimed in those days on an acre of occupied land exceeded the present average rent rate by nearly 100 per cent. \* Nor was the excessive revenue all that the peasants had to pay. There were various kinds of abwabs and cesses for which the peasants received no corresponding benefit or return.

### Low Prices of Agricultural Products

The markets for agricultural products were extremely limited in those days on account of the difficulties of transportation and communication. Differences in prices between different places were enormous and there was no adequate commercial organisation to buy up the surplus products of the peasants. When the money income was so low the consumption of goods manufactured in the country or imported from outside was necessarily limited. The early efforts of the merchants of foreign countries to push on the sale of their commodities in the Indian market were frustrated by the low purchasing power of the mass of the people.

### Industries in Mediaeval India

The study of Indian industries in pre-British days is rendered difficult by the lack of contemporary literature on the subject. The account of the XII Subhas in the *Ain-i-Akbari* deals with mineral and industrial products but the information it gives is far from exhaustive. Abul Fazal like the European travel-

lers devoted his attention mainly to the limited classes of goods which could bear the heavy cost of transport to Europe and not to the articles that were generally consumed by the people. Speaking generally it may be said that India during the Muhammadan rule was very nearly self-supporting and that her imports were limited to certain metals and raw materials together with a number of articles of luxury required for consumption by a very small proportion of her population. The industries pursued in India were in general based on the supplies of raw material afforded by the land. Of the industries noted by the Europeans in the Moghul period as also in the early British period the most important were the textile manufactures—such as silk and cotton goods.

### The Silk Industry

So much has been written regarding the decay of the silk industry that many people believe it to have been an important feature of the economic life of the country during an indefinite number of centuries. This view is certainly exaggerated. Mr. Moreland says, "Silk weaving was a minor industry in the times of Akbar and the subsequent decay on which so much stress has been laid did not affect the weaving industry so much as the production of the raw material". It is when the European merchants took an interest in Indian silk that there was a great expansion in the production of raw silk and silk stuffs. The industry declined with the decline in the European demand.

### The Cotton Industry

The most widespread of the manufacturing industries was the cotton industry.

\* Moreland bases his calculations on the result of the crops grown in the year 1915-16 in the four districts of the Meerut division. *India at the death of Akbar*, page 133.

There is no doubt that India was self-supporting in the matter of cotton cloth and that she had an export trade in this article. Judged by modern standard, the volume of the export trade was very small. Only finer articles capable of bearing heavy cost of transport could be exported in those days. The value of the export of cotton piece goods from Bengal between 1772 and 1780 averaged a little over half a million pounds. So much emphasis has been laid upon this export that people have been led to believe that the country has been made poorer by the loss of this export trade. We shall see later what a remarkable expansion both in volume and in value of India's export trade took place in the 19th century when India got in touch with the world's markets and how amply it repaid the loss under this head.

### **Mineral Production in Mediaeval India**

The mineral industries in India in those days were very imperfectly developed. The metals chiefly consumed in the country were quick silver, tin, lead, zinc, copper and iron. The first four of these were mainly imported; the Southern India obtained copper from overseas, but the Northern India depended on supplies locally mined; while practically the whole country had to rely on its own resources in regard to iron. The production of copper and iron were not organised on a large scale, but individuals

set up small furnaces in places where ore and fuel were available and abandoned them when the supply of either was exhausted. The price of copper was prohibitive. It is recorded that a lb. of copper cost a peasant in the Moghul times 84 lbs. of wheat as against 16 lbs. in 1910-12; a lb. of iron cost 10 lbs. of wheat in Akbar's time as against a little over 3 lbs. in 1914. The peasants had then to pay more than five times for copper and more than three times for iron which they required for utensils or implements than they do now. No coal and petroleum industries had then come into existence and no systematic survey had been undertaken to explore the possibilities for the utilisation of India's mineral wealth.

### **Foreign Trade in Mediaeval India**

The foreign trade was confined to costly luxuries only before the advent of railways and steamships in India. Slow-moving boats and carts were the only means of conveyance and it is not surprising that trade was almost insignificant in volume and value. There are no reliable statistics regarding the volume and value of the trade of India with other countries in the Mohamedan period. But the fact that the external trade of India was confined to articles like spices, cotton piece goods and raw silk and silk manufactures is a sufficient indication of its limited nature.

*(To be continued).*

# SPORTS FOR GIRLS

By MISS P. ANNAMMA

Future mothers of our children need physical education no less than men. Like men, women also should be well equipped for the struggle of life. It is highly necessary that the Indian woman should be strong, brave and independent physically as well as spiritually. Vital womanhood, in this sense is a nation's greatest asset.

It is deplorable that we in India do not encourage sports among our girls. Sports are not an object in themselves, not a

pale and sickly. Sport was commonly thought to be unbecoming to girls, besides being vulgar and immodest. They were doomed behind the purdah. There are many even at present who believe that sports endanger both beauty and feminine charm of our women. Besides this, another serious draw back in popularising sport is the traditional conservatism of the Indian woman, which stands in the way of her emancipation. She restricts her life purely to the activities and inter-

## MUSSOLINI SAYS

*"I want all Italy to participate in sports and out-of-door exercises, to recognize the value of sports as a means of the physical upbuilding and the moral uplifting of a nation.*

*"We have not yet been able to exploit completely, mentally or physically, the potentiality of man.*

*"During my life I have always tried to keep active the body as well as the brain in order to obtain from both the maximum yield possible."*

game or an entertainment, but a means of developing discipline, strength of character and muscle in a nation for whom the problem of national defense is immediate and vital.

Prior to the introduction of English education, sports in general occupied only an insignificant place in India's interest. Women did not exercise at all. The poor at least worked in the kitchen. But the rich, idled away their time growing

costs of her home and family.

Modern education is sweeping aside many of these cobwebs. Contact with the civilised world is making a great change in the psychology of the Indian woman. She has begun to cast off the chains of tradition and the unhealthy purdah. At present a revolution in women's ideas is sweeping across India like an invincible, all-devouring wave of rejuvenation. The Indian woman dis-

carding the purdah turns her face from the Orient to the West. Meditation gives place to action, words to decision, intellectuality to practicability.

The Indian woman has already taken her first step toward emancipation. But, she has not yet taken her sports seriously.

The physical development of the Indian woman is as essential for our national regeneration as any other pro-

Physical culture ought to begin in school and should be part of the school work. But, it should be in keeping with feminine physique. The exercises given to the girls are to be well-chosen. The drill should consist of Swedish exercises, broad, long and high jumps, disc and javelin throwing, racing, hurdles and swimming. This training should be continued even outside of school during

### TYPICAL SCHOOL GIRLS IN JAPAN TO-DAY



MISS FUMIKO TERAO  
who is well known as a  
runner.



MISS HATSUKO MIKOSHIBA  
famous as a girl  
swimmer.



MISS TOMIKA ATAKA  
popular with tennis fans.

gramme. It is absolutely necessary to popularise feminine sports among our girls. Educational authorities are to take up the matter seriously.

holidays and vacations. Camps for girls must be organised at the sea shore, in the mountains and in the woods.

Organisations similar to those of Boy

Scouts should be started for girls, to inculcate in them discipline, comradeship and love for strenuous life.

Unless we keep our body active, we cannot keep our brain active. An active nation has to develop physical activity among its women. In all the European countries without a single exception and in Japan sports have, so to say, become a mania with the women. And that goes a long way in a nation's material and moral progress. But, India shuts herself out from the rest of the civilised and

progressive nations, so long as the women are shut up in purdah behind the kitchen walls.

The great American philosopher William James has said that "Our physical and mental faculties would yield an infinitely greater amount of efficiency than we can possibly imagine, if they are more perfectly co-ordinated".

Therefore, we ought to encourage sports in our youths and more particularly at the present time in our girls. A vital womanhood is the nation's greatest asset.

## FARADAY

### HIS WORK AND ACHIEVEMENTS\*

*By* DR. N. R. TAWDE, B.A., M.SC., (*Bombay*), *Ph.D. (Lond.)*, *A. Inst. P.*

At a time when England was at war with France in order to maintain balance of power in Europe, and Napoleon's ambitions were surging high, events were shaping towards a great scientific discovery. In a small room in Albemarle Street, London, an English scientist discovered what is known as 'electromagnetic induction.' This was in 1831, and the genius behind it was Michael Faraday.

To-day, a layman cannot say what an 'electromagnetic induction' is. But he may probably be able to tell you what a dynamo means. For, there are hundreds of such—dynamoes in busy places as not to escape attention of an inquisitive mind. Dynamo is, in fact, the principle of 'electromagnetic induction' translated into everyday precepto. Who could have thought in those days of Victorian period that this apparently simple

principle of Faraday would develop into such proportions as to be beyond recognition? Faraday never did. He was more or less content with the discovery of the new phenomenon. It was left to others later on to translate this principle.

A coil of wire moving across a magnetic field develops an electric current while in motion. This was a very important discovery and is known as the phenomenon of 'electromagnetic induction'. Dynamo is a contrivance by which electricity is generated in this way. For more than fifty years now that the dynamo has entered into every electrical generation plant small or big. You may see a power station with its large wheels incessantly turning huge water pipes pouring water over its turbines, and long

\* Based upon 'Faraday' by Thomas Martin Duckworth, London.

overhead cables connecting it with various distant places. Running through all this net work of wires, is the incessant flow of electrical energy generated night and day by the dynamos of the power station. But behind these and hidden to all external appearances are the moving coils of wire and the achievements of Faraday.



MICHAEL FARADAY

Michael Faraday was born in the year 1791, at a place not far away from the heart of London. He had a very humble parentage, his father being an ordinary village blacksmith. His mother, industrious and intelligent as she was, had never received any education, but was a lady of good sense and always took interest and pride in the achievements of her son. On account of poor health, Faraday's father did not live long to see any feature of his son's scientific career.

Brought up, as all other children of his class are in not uncommon circumstances

and surroundings, no one would have thought that Faraday would rise to that remarkable eminence which is so highly cherished these days by so many of similar profession in England. The extremely poor circumstances of his father compelled Faraday to earn his living at the early age of thirteen, and this he did by serving as a newspaper boy and later as a bookbinder's assistant. In the latter capacity, he got an opportunity to show his scientific tendencies. In Mr. George Richan's shop, where he handled books for binding, he took down notes from the books he found interesting and discussed the relevant topics with his friends outside. He was fortunate in having among these friends Mr. J. Huxtable and Benjamin Abbot, with both of whom, he came in contact while attending evening lectures of Mr. J. Tatum on mechanics, electricity etc. The former was a medical student and the latter a man of better education and wider knowledge.

He obtained his first scientific employment as a laboratory assistant of that famous chemist Sir Humphrey Davy at the Royal Institution. The circumstances leading to this employment are very interesting and speak of Faraday's intense love of scientific pursuit irrespective of dignity. In order to end his profession of bookbinder's assistant, he wrote one day a letter to Sir H. Davy expressing his desire to serve in the Royal Institution, enclosing in support, the notes he had prepared of all the lectures he had so far attended. Davy was induced to employ him immediately, but opportunity came only later, that is in 1813 and Faraday took advantage of it without waiting time over details of salary. Acceptance of this was the beginning of his productive scientific career.

A few months after his engagement at the Royal Institution, he was asked to accompany Davy on a "Journey of Scientific Enquiry" through Europe. During the tour, Faraday for most of the time assisted Davy actively in his investigations and it was like the time spent at a foreign University, for he gained working knowledge of important European languages. He added also to his scientific achievements. It was a tour of about eighteen months.

Among his reserches on chemistry, may be mentioned the formation of some compounds of carbon with chlorine and hydrogen. His skill in experimental manipulation and laboratory technique was superb and this enabled him to achieve results contemplated without much loss of time. He undertook in collaboration with a famous surgical-instrument-maker a research on the alloys of steel and this led to the adoption of one sample in the manufacture of razors though not on a



FARADAY IN THE ROYAL INSTITUTION

After he resumed his duties at the Royal Institution in 1815, a period of intense scientific activity began. The management had now given him the title of the 'Superintendent of the Apparatus' though there was practically no change in his duties. He had his first experiences at lecturing in the year 1816. In the experiments that Davy did to evolve the miner's safety lamp, Faraday rendered valuable assistance. About the same time he began to contribute to scientific journals, his subjects being then mostly of a chemical nature.

commercial scale. It is said that a Sheffield firm had presented Faraday with a razor prepared out of his steel. At the instance of Davy, he succeeded in liquifying under pressure, the gases like chlorine hydrate, sulphur dioxide, ammonia etc. In the course of these experiments an explosion occurred which drove some pieces of glass into his eyes. Later on, during the introduction of gas-lighting in London, some technical problems arose which were referred to Faraday and during investigations of these he isolated by skilful research an important substance

called benzene, named by Faraday originally as 'bicarbonate of hydrogen'. The significance of this product in coal-tar industry is well-known to chemists.

Researches mentioned so far were in connection with physical and chemical problems, but he occasionally migrated towards electricity and magnetism. The first serious experiment he thought of was the movement of conductor carrying current in a magnetic field. He succeeded in this in the year 1821. His enthusiasm following the success was remarkable for his brother-in-law Mr. George Barnard, who was near by heard him to remark 'do you see? do you see? do you see, George?' as the conductor began to move. The experiments on 'electromagnetic induction' which made him famous and for which the industrialists as well as every civilised man and woman have to thank him, were begun in the year 1831. The first inklings of this remarkable phenomenon were obtained when Faraday detected transient deflections in a galvanometer connected to a coil of wire in the vicinity of another. But not until he improvised an apparatus with coil of wire and a magnet that he could confirm his results. Only the relative motion of one with respect to the other caused these currents to flow. These are known as 'induced currents' and as mentioned before, they are the origin of modern dynamo.

During the two years 1833-34, Faraday occupied himself with experiments on the chemical action of electricity. This subject which has been termed 'electro-chemistry' showed that a solution when decomposed by the passage of electricity, gave products of decomposition proportional to the quantity of electricity passed. This discovery can be said to be respon-

sible for laying the foundations of modern science. Faraday tried his hands at several other things and in almost everything, he succeeded in getting what he expected.



DR. N. R. TAWDE.

Honours began to come in for him. In 1832, he received from Oxford the honorary degree of D.C.L. Three years later he was one of the Royal Medallists and this honour was followed some years afterwards by the award of Copley Medal of the Royal Society. About 1833, he was made Fullerian Professor of Chemistry at the Royal Institution. This last office carried with it, more honours for him in several other capacities. The Royal Society had, however, recognised his merits much earlier, i.e. in 1824, by creating him a Fellow.



Faraday married Sara Barnard, the daughter of a silversmith in 1821. He was provided with quarters in one part of the premises of the Royal Institution. His marriage was a happy one. As Faradays had no children, they took a young niece of theirs aged ten years to leave with them. This was in 1826. He was playful with children but found little time to read for relaxation outside his scientific pursuits.

He retired from the Royal Institution in 1835, though he continued his researches up to a late age, almost up to 1862, with a break of four years from 1840-44, on

account of breakdown in health. He was offered the presidency of the Royal Society in the year 1857, but declined to accept the new responsibility. From 1865, his powers began to wane gradually and passing through an infirmity of two years he ultimately passed away on August, 26, 1867.

His was a life of unceasing activity and of outstanding achievements, which contributed to the welfare of humanity. He will ever be remembered by successive generations as a pioneer in science, the science which has added to more material wealth than many victories in war could achieve.

## IN MY LIBRARY

*By* P. G. ABRAHAM, M.A. (Oxon).

Books collected through a number of years will carry with them many memories and emotions. They will register passing enthusiasm, forgotten episodes of one's life, and—if the collector is a real lover of good literature—many permanent additions to one's literary admirations. If the library does not actually indicate one's spiritual progress, it will at least reveal in its totality the various and often incongruous elements of one's personality. There are those who punctiliously refuse to buy a book for their library unless it satisfies a fastidiously high standard. Libraries such as theirs will be ideal places for training the taste of the student, but they will be colourless and will lack that delightful peculiarity of personality which we associate with intimate friendship.

Living as we do in this modern age

when books are so cheap, we find it easy to fall back on books as an inexpensive



P. G. ABRAHAM

and pleasant way of spending an odd half hour or sometimes—in this country

of long distances—days spent in railway travel. Imagine what a fortune a traveller in the Middle Ages would have had to spend if he wished to equip himself with as much reading matter as any of us would ordinarily stock ourselves with on a day's railway journey. It is an amusing speculation to guess whether Chaucer would have chosen an Agatha Christie or an Edgar Wallace or a P. G. Wodehouse volume on his Continental trips if he lived in this age, or whether he would have provided himself with portable volumes of the works of Boccaccio or of "Frunceys Petrark, the laureat poete". Would he on the whole have gained in political value to us if, instead of the illuminated manuscripts of his age—I do not think there is any proof or likelihood of his having carried any such with him—he had continued himself with the exploits of the inimitable Jeeves or the triumphs of the host of detectives who stalk over the pages of a large proportion of the "literary" output today? Personally, I cannot help thinking that the author of "Canterbury Tales" would have relished to the full the vast gallery of characters in contemporary fiction. And perhaps Sir Thopas would have appeared in a plus four suit with a magnifying glass and a keen eye searching for cigarette ends in a room with all doors locked from inside with a corpse present and the criminal missing.

Whatever the ultimate spiritual value of modern cheap literature, a certain number of such is sure to dribble through from our lighter preoccupations into the sedate company of our literary heroes. As I pass my eyes over my shelves in search of such interlopers, they light upon "The Ghost Train,"—than which could there be a finer volume to pass time in a railway compartment? And near by

in paper covers is "The Wicked Marquis" of Oppenheim, no better nor worse than other lucubrations of his. Oppenheim, I think, is the ideal reading for railway travelling in India. He is so unreal and unconvincing, and the brilliant sunshine of the Riviera where most of his characters hatch and execute their plots in smart society has its counterpart in the sweltering sun of the unending stretches of this continent. Now that I come to think of it, I cannot remember having read an Oppenheim outside a railway train. But it is not the wicked and the dull alone who attain the suffrage of the traveller by the railway train. One of the most literary professors I knew remarked once that it was impossible for him to read Milton with pleasure in a railway train, because the monotonous regularity of the sounds interfered with his appreciation of the grand majesty of Milton's intricate music in his highly elaborated verse paragraphs. On the same principle, I should say that the most appropriate poetical reading for trains is the ultra-modern school of poets, including E. E. Cummings, Robert Graves and Laura Riding. Of books having a claim to literary value, picked up from a railway book-stall, I have a collection of O. Henry's short stories. O. Henry's careful plots with their surprise endings and vigorous writing keep the attention from being distracted by the shifting panorama seen through the windows.

Holidays are responsible for an accumulation of a varied assortment of books. "Love and Mr. Lewisham," for me, will always be fragrant with the wind among the pine trees of a Swiss health resort. And how I discovered Kipps and enjoyed his company in a Paris Hotel is a circumstance I like to linger on when I

remember Wells. In fact, I like to put it to my readers that it helps us to appreciate an author more if we read his several books in different countries and in varying circumstances. There is something fitting in the fact that more often than not when one wishes to read an English classic on the mainland of Europe, one can do so only within the paper-covered editions of Tauchnitz. To read a Tauchnitz Tagore or a Tauchnitz Galsworthy is probably to delve deeper into the profundities of these typical Indian and English writers. An orderly mind, a severely regular, symmetrical taste, will insist on appropriate reading for appropriate occasions. They would perhaps prescribe W. W. Jacobs for a voyaging holiday, Cobbett for a walking tour and Conrad for a visit to the China Seas. But I have learnt the opposite lesson of finding pleasure in the contrasts of book and environment on a holiday which are forced on me by the exigencies of travel. The only appropriate choice I have made was when I suddenly resolved during a few hours' stay in Naples to read Lytton's "Last Days of Pompeii" and bought a Tauchnitz copy from a shop there.

Apart from these accidental arrivals in the library, there is the massed phalanx of the books which one acquires for serious reading, of set purpose to develop one's taste and to enjoy the great masters of literature. But even here, as the years have passed and as the catholicity of admiration of the ardent young student has given place to the strong personal likes and dislikes of a maturer age, one indulges in cynical reflections and takes exception to certain inclusions. The dozen or so Heinemann volumes of the complete poetical, dramatic and prose works of Algernon Charles Swinburne—

how I used to gloat over them and regard the expensiveness of it as a generous tribute to the poet! Now, it seems that a cheaper and less bulky set was all that was necessary. He seems to occupy too much space where Shakespeare and Spenser and Milton are content with two inches each of space on a crowded shelf. Near by is the Smith, Elder two volume edition of Browning. Browning falls in and out of favour with a certain amount of regularity in the course of the development of one's poetic taste. The adolescent mind, "taking all knowledge for its province," enjoys grappling with the obscurities of his verse and mistakes them for profundity. A few years later he discovers that the much-despised Tennyson expresses the same ideas in simple and more musical language, and develops a disproportionate contempt for Browning. But maturer years make him appreciate aspects of Browning's work which he overlooked in the days when "philosophies of life" were his chief preoccupation. And so the twin poets of the Victorian age come into their own, each necessary and invaluable in his own sphere. I have forgotten now what particular ambition fired me when I invested two—or was it three?—guineas in a complete edition of the Works of John Gower, the contemporary of Chaucer. It could not have been the re-editing of his works, for that has been done for our generation very thoroughly by G. C. Macaulay. Was it to write a thesis on "The Verse Romances of the Fourteenth Century"? Perhaps yes, perhaps not. I can, however, still obtain an hour or two of pleasure occasionally by browsing in his pages.

There are few who do not acquire a few interests, some hobbies, apart from their main studies. Perhaps in the case

of some, these turn out to be of more absorbing interest, at least for a time, than their special subjects. Keith's "The Antiquity of Man," Haddon's "The Races of Man", Malinowski's "Crime and Custom in Savage Society" and other books of that type that nestle in a corner of my library are indications of one of the byways of my interests. Often I have wondered whether there is more nonsense talked about the subject of races and racial origins and affinities than about language and words and their origins and affinities. After listening to all sorts of people on these topics, I have come to the conclusion that there are few subjects which have a greater fascination for the ordinary person and on which he is ready to lay down the law than these. A people or a nation which insists on some elementary knowledge of these subjects being taught in their schools would produce better, saner, and more balanced citizens. Another corner of my library is filled with books on a subject which has been attracting a good many novelists latterly. The psychological novel of the last generation is developing in the hands of some novelists of the present day, like James Joyce and the late D. H. Lawrence

into the psycho-analytical novel. But, putting aside its literary affiliations, the subject of psycho-analysis is of practical interest to every human being.

I shall end with a word about books which are not in my library. Like the things which one has wanted to do, for which there were many opportunities of doing, and which yet one has not done, there are books which one has always wanted to add to one's collection, but which by a perverse fate has eluded one. What unlucky chance, what combination of little idiosyncrasies, what petty circumstances excluded an edition of complete poetical works of Tennyson from my library, it is difficult to say. Perhaps it is just as well. When I want to search out a quotation from Tennyson, or when I want particularly to read some poem of his, it will give me a zest in the doing of these things if I have to sacrifice a certain amount of time to do it. And then there are the books which one has always wanted to possess, but which are beyond the reach of the ordinary collector of books. A real lover of books finds pleasure not only in their reading matter, but has all the love and intimacy for them which one associates with persons.

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*A series of interesting and highly useful articles on "careers for the youth" by well-known experts, in the various professions, of England and India will appear in "The Modern Student" from January, 1935.*

*Instructive articles on Science, History, Geography, Astronomy, Games and other interesting subjects, in easy and simple English, by eminent professors of various countries, for the High School students of India, specially written for "The Modern Student" will be published from January, 1935.*

# YOUTH AND INDIA

By DR. S. N. A. JAFRI, B.A., LL. D., BAR-AT-LAW,  
*Deputy Director of Public Information, Government of India,*

It is the young men of a country who are its real force, whether we take it physically, morally or politically. It is the young men who, by joining the military and police ranks of their country, keep up its physical strength. It is the young men who by toiling in the mines and the mills, maintain its economic power. Again, it is the young men who by virtue of their character, self-sacrifice, fidelity, service, and bravery keep intact its moral fibre and social institutions. And the progress and stability of every country is entirely dependent on the fact—how its youth is guided. Whatever ideals or whatever test of values they are given, they believe in them and follow them blindly. They never think of questioning them. If there is something novel and emotional, they will stick to it as tenaciously as a religious devotee does to the feet of his guru. It is due to some feeling like this that they love idealistic and emotional things, for the absence of experience and the presence of imagination, makes them care more for ideals than practical things. And it is for this reason that they easily become victims of those who well understand their nature. We know, perfectly, how in Bengal thousands of youths have been misguided by certain selfish individuals and criminal associations, in the name of patriotism. Had all these been directed towards healthy pursuits and a lawful way of living, they should have proved a great asset to our country which requires the talent and energy of thousands of youngmen in its

onward march to make it self-sufficient and self-supporting. Surely, by now the dark forces which work behind the scenes, must have learnt that it is no use to fight with a power which is based upon a sympathetic and healthy public opinion; and if they are real patriots of



DR. S. N. A. JAFRI.

the country, they should come forward in the open and guide the young men towards right channels; and save the budding flowers of the country from withering away.

When the real guilt for the misguidance of young men lies upon the experienced and elderly leaders, the young

men too, have got some responsibility upon them; and the responsibility becomes clear when we find that it is they who become the tools in others' hands. As young and imaginative men, they should realise the great purpose for which human society exists. It stands for love and service; and not for hatred and killing. And as the flowers and future builders of the country which has always stood for peace and has taught the whole world the virtues of *Ahimsa*, it is their bounden duty to teach and manifest those virtues in their actions and mode of life. They must be familiar with the great name of Asoka who, after the Kalinga War, realised that peace had more virtues than war; and harnessed the whole state-machinery in the service of peace, with the result that culturally, he conquered the whole world which he could not have, even if he desired by the force of arms. Likewise, they should not be carried off their feet by high-sounding catchwords, they should rather perfectly understand the real meaning of all the phraseology that they are taught by arm-chair politicians; and do not forget for a moment the real mission of the culture and country to which they belong. India has always stood for peace and *Ahimsa*, and they should see that it remains the temple of peace of the world. The world, at present, is divided into two camps, one which believes in pure and simple physical force; and the other which believes in the spiritual force. And as India has always believed in the soul force, so it should put in its weightage with those who believe in the spiritual force. Its young men too, should express it in their deeds and abstain from all such actions which are violent and injurious to the human brotherhood. India's youth should

serve as a human wall against all those who prefer the physical force over the spiritual one. They should remember that, by the grace of God, India has become the meeting place of two great cultures, Hinduism and Islam; the former teaches *Ahimsa*, and the latter emphasises on peace and social equality; if these two fundamental principles of both the cultures become the mainspring of India's youth, then at no distant time we will see that India will not only become the Light Asia, but of the whole world.

As everybody knows, in India the family is an important unit of the social structure. Any act of violence, therefore, does not affect the individual concerned alone, but the whole family, the solidarity of which depends upon love, mutual understanding and a sincere sense of discipline. Every religious tutor has emphasised the virtues of discipline; and the history of any nation shows that the cultivation of this habit has been greatly instrumental in their progress. Indeed, the evolution of society has been dependent upon the development of the sense of discipline. The early life of a person is the right time when the sense of discipline should be imbibed and cultivated in him. It is, therefore, an important duty of parents to see that the habit of discipline and obedience becomes the rich and proud possession of every young man in India.

Another essential thing for the youth of the country is to imbibe the spirit of sportsmanship. The educational authorities should also pay full attention to it; and see that the young men under their charge devote much of their time in open-air fields than in dark rooms where darkness helps in instilling of secretive and cowardly principles and methods in

their souls. By passing their time in open fields and play grounds, they will learn all those good qualities which befit a man, to play the part of a master as sympathetically as of a servant boldly. It will kill all egoism and a superiority-complex in him; and create that team spirit which is most necessary in countries where the form of Government is democratic. It is only in the play-grounds that you hear the word "we" instead of "I"; and it is this which makes a man capable of playing the part of a good citizen. The young men of India should know that in the present century and the advanced stage of civilisation, the conquest of *Nanga Parbat* is regarded as a more courageous and human act, than the victory of Waterloo or Ypres. And so it should be their ambition to fathom the unknown and to conquer the unconquerable; and thus harness the whole of Nature in the service of Mankind. Times are coming when the human race will

become a great brotherhood; when all the generals and war-lords will be forgotten. When only those will be hailed as heroes who will conquer Nature and serve humanity by all those powers which the Divine Hand of God has gifted them with. It is, therefore, meet that the youth of India should have a broader vision; and cast its eyes high above to enable him to try to win laurels in every scientific and useful walk of life. It should lead in games, the sciences and arts, and thus, by its intelligence, talent and virtues, raise the name of Indians in the scale of the world. Lord Willingdon has given the right kind of advice to the young men, when speaking at the Bishop Cotton School, Simla. He said "there was no occasion in the life of this country when we wanted discipline of character and sense of responsibility more . . . . ." and "that it is not the colour of men that makes man, but it is the character inside the man that counts."

## REASON AND LANGUAGE

### II

By DR. A. V. RAO, M.A., Ph.D. (London),

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The great need, then is of a common vehicle of speech and expression throughout the world, for the whole human race, for without this all our advances in international activities would be checkmated, all our hopes for world-government or the world-state would be dreams unrealizable. Without a Universal or International language, progress would still continue,

but its speed would be very much less than one would desire.

The aeroplane, the telegraph, the wireless telephone, broadcasting and television have brought the distant parts of the world nearer to one another. There is an ever growing bond of International sentiment, of business, economic and political interests. Health, fuel, food

sanitation, communication and transport, are to-day almost international in character. Yet human speech or language remains diverse and difficult, and still refuses to accommodate itself to the demands of reason. The only international codes we have in existence to-day are the Morse Code, the maritime signal code, the commercial codes, the symbols, formulae and vocabulary used in mathematics and the natural sciences and musical notation in Europe and the West.

There is a tremendous waste of energy in the duplication and multiplication of work involved in translation, an unconscionably heavy effort in all directions. Serious obstacles arise in trade and communications owing to the existence of many national languages. We in India, which is a continent in this as in many respects, feel the lack of a common language badly enough. How much more does this apply to the world as a whole, especially in these days of international conferences and of world-planning in politics and economics?

The international language that one visualizes must be a secondary or auxiliary language—auxiliary to the various national languages. That there has been this concept before the eyes of scholars and thinkers from fairly early times is seen in the emergence of Latin as the language of scholarship in the Middle Ages and up to the seventeenth century, of French as the language of diplomacy, and of English to-day as pre-eminently the language of world-commerce, and also as a sort of common language in India, and finally in the innumerable efforts made in modern times from the days of Pascal and Leibnitz to our own times, when we are experimenting with

Basic, Peano's 'Interlingua' and Esperanto. Pascal was a great advocate of 'the universal language', and Leibnitz thought of it all his life. He desired 'the creation of a language which should be an instrument of reason'. "The words must embody the definition of ideas and reveal to the eyes the verities relative to these of ideas, so that they might be deduced by Algebraic transformation". As all complex ideas are the result of simple ideas, and this applies to figures and numbers, he sought to make the numbers 1 to 9 represent the first nine consonants, and the vowels by 10, 100, 1,000 etc. In his scheme for a language based on 'analysis of ideas' he failed, but his keen analysis of grammar was of great help to future experimenters. The simplification of grammar he planned thus—"Abolish all non-essentials. All verbs require one declension. It is useless for the predicate to indicate person or number as the subject does this. Discard artificial gender." Since the time of Leibnitz there have been nearly two or three hundred attempts to produce a 'universal language', and dozens came into being, but most of these failed for one reason or another. These projects could be grouped under two heads:

- (1) *a priori*—philosophical and arbitrary,
- (2) *a posteriori*—based on the existing languages and employing the simplest grammar and a vocabulary easily understood by all.

The *a priori* schemes have naturally enough failed altogether—most of them came still-born into the world. Of the *a posteriori* projects, the best known are *Volapük*, *Solresol*, *Lingua Lumina*, *Kosmoglott*, *Ido*, *Dodo*, *Peano's Interlingua*, *Esperanto*, and *Basic*.

Of these the last three deserve the



greatest attention, have proved fairly popular and have been accepted by large groups of people and with the least number of objections and criticisms.

A 'Universal Language' must necessarily be of the *a posteriori* type, as the tradition and heritage of the human race are after all indispensable, at least in essentials, and they cannot be wiped out at a stroke. Writing on a clean slate is attractive, no doubt, but the difficulty is to wipe it clean, and what we replace a thing by may be more arbitrary and whimsical than the original. As has been said before, a Universal language must be "truly international, easy for all, neutral, euphonious, phonetic, flexible, logical, regular and adaptable", and most important of all "it must be tested by long-continued practice and use on a large scale."

*Esperanto* is the best known international language, and commands the greatest number of users. Its advocates claim that it possesses all the above characteristics, that its grammar needs only half an hour for study, that there are rules here without the host of exceptions inevitable in English, that its dictionary is small and its spelling phonetic, that it is capable of being used for creative purposes, with beauty, precision and flexibility. It is neutral, international, logical and regular in constitution and euphonious. Above the framework of *Esperanto*, there is, of course, a superstructure of technical vocabulary. We are told by the *Encyclopaedia Britannica* that the League of Nations has favoured its adoption in an official Memorandum, that the British Association set up a Committee in 1919 which reported after exhaustive investigation, recommending definite recognition, and that *Esperanto* is regularly used for radio

and broadcasting purposes in 44 stations. It has been calculated that whereas a Chinaman takes six, seven and eight years to learn English, French and German respectively, he can master *Esperanto* within two years.

Peano's *Inter Lingua* has as many claims for consideration as *Esperanto*, though it has fewer users. It goes furthest in the elimination of grammar, and its vocabulary, based mostly on Latin forms, is more easily understood than that of *Esperanto*. *Inter Lingua* has really 14,000 Anglo-Latin words, 99 per cent., of which are common also to Italian and French, whilst the majority are found in Spanish and German also.

A recent addition to International Languages is *Basic*. The assumption on which *Basic* has been started is that English is rapidly becoming a world-language and that English, in its form to-day, presents unnecessary difficulties to the foreigner and even to the native speaker and that a simplified *Basic* English would best serve the needs of the world. *Basic*, we are told, has a vocabulary of just 800 words and a very simple grammar—in short, it is for the most part *English Made Easy*. *Basic* has great possibilities, especially in India and the East.

The happiest definition of an ideal Universal Language was given by a clever Senegalese: "What we want is a Latin vocabulary and Chinese grammar," and to this I wish to add, "a phonetic script," preferably the Roman. The grammar of the Chinese language is the simplest known, for the simple reason there is no formal grammar at all. Modern Persian, we are told, is almost as free from the shackles of grammar as Chinese, for there is no article, no gender, no concordance and practically no inflection in verbs.

The adoption of an International Language by the nations of the world as an auxiliary to their individual languages is a most difficult but not impossible task. It would depend on intelligent research and investigation by scholars, philologists and scientists all over the world, and the rousing of international opinion by well-directed propaganda organised by international bodies such as the League of Nations and the Universities and Academies of Arts and Sciences in every country.

The International League once established could be used in diverse ways:— (1) in all the leading newspapers of the world, for news and for articles on science and art, and international politics and economics (2) for broadcasting, (3) in scientific and technical books and journals, (4) in all international conferences, negotiations and treaties, and (5) for purposes of international travel. The literature of the nations will be in the national languages, and in the schools the international language will be taught only as an auxiliary language (in which science, commerce etc., will be taught), the national language being used in the teaching of literature, history and geography.

International agreement, goodwill on all sides, determined propaganda and regular teaching in all schools for two or three generations will bring about the miracle of a Universal Language.

We have considered all this while the advantages of rational languages and the necessity of a rational Universal Language. The wastefulness, the inconsistency of every language that exists are so plain and obvious that we are all attracted to and fascinated by the idea of a rational language, with little or no

grammar, standardised script (e.g., the Roman), phonetic quality and easy vocabulary. We are tempted to ignore the difficulties in the way, but the difficulties are there all the same.

When we *plan* to rationalize languages it is necessary to remember that language is the result of evolution, that it has *grown* and will *grow* in an unconscious manner, according to the needs, desires, ideals and thoughts of the large masses of its users. In all these, instinct plays a greater part than reason. Thus intuition or a higher reason as we may call it, makes us clip words, drop inflections, use analogous formations, and borrow freely from other languages. Language if it is to live, must follow the ways of life. A living language over-rides grammatical distinctions and logical rules. Hence, grammar will always tend to become arbitrary and less logical and, therefore, less rational, but at the same time, more rational in a different sense, because grammar itself will tend to disappear.

Similar difficulties appear in regard to standardised pronunciation and spelling reform or simplified spelling. These schemes look attractive on paper, but their success has hitherto been negligible and will very likely continue to be so. The simplified Spelling Society has been in existence for the last twenty or thirty years, but it has not been able to override opposition.

In India the problem of a common language bristles with difficulties. Hindustani, a compromise between Hindi and Urdu, in the Roman script, seems to be the only way out. The rationalization of the national languages will everywhere meet with vehement opposition. People may give in when external are

concerned, as in Turkey, if there is a strong man as the head of the State, but interference with grammar and spelling is extremely difficult. Changes in both are evolutionary, and receive their sanction only through the common usage of the majority of speakers through generations. These changes are accomplished facts only in retrospect. Every decade, every generation, remarkable changes in vocabulary, pronunciation, and sometimes even in spelling, take place in most living languages. They are fewer in conservative languages, but then these have less life, and no potentiality for the future. All these changes are unperceivable except through the microscope of daily observation and linguistic study.

The advantages of a rationalized language are numerous—it will be a language of democracy, it will simplify education, it will remove obscurity, it will give virility and strength to literature as it draws the masses to itself. On the other hand, the genius of a language, its delicate shades of meaning in words, its freshness and poetry will give place to a mechanical order, a uniformity that may prove deadening, a mediocrity that may effectually prevent the emergence of genius or even talent. There are no doubt inevitable risks and dangers, and so they will remain, until the new rationalized language becomes a part of the life of the nation, and its powers of growth assert themselves.

The advantages of a rational Universal Language are not counterbalanced to the same extent by possible risks. These

latter will arise only when the world language will have been in existence for centuries, and it slowly undermines the national literatures. This is so distant a contingency that we need not dwell on it. In fact pessimism overcomes most people, when it comes to anything *International*. One has had too much of 'Universal' this and 'Universal' that; the reality is shock-to all dreams of Wellsian Utopias and World-States, of the abolition of war, customs, tariffs, barriers and frontiers. Every nation has its irradicable prejudices and predilections, and the greater part of humanity, brought up on prejudice and unreason, is liable to catch most of the hateful 'isms' of to-day. Even among the intelligent and the refined, the cultured and the educated, there is rightly the feeling that uniformity and rationalization have to stop somewhere. There are not a few of them to whom the charm and beauty of life lies in diversity and variety, in the picturesque and the eccentric. Why should the colours of the rainbow be merged in one all-embracing white? In our more romantic moods, or poetic visions, we cannot but sympathise with these lovers of the colour and beauty and picturesqueness of variety. A tortuous maze of intricacy is to the oated mind far more appealing than what they call drab simplicity, inglorious ease and mediocre uniformity. In the face of these inevitable facts of life to-day, he would indeed be a bold man, who would venture to predict that the millenium of rational languages and 'Universal' Language is not far off.

# SOUTH AFRICAN TOUR

By P. K. MUKHERJEE, *Secretary, I. F. A.*

On our arrival at Durban we were welcomed by Mr. Boeman, Private Secretary to the Agent General of the Government of India, Kanwar Sir Maharaj Singh, a large section of Indians numbering well over 1,000 and several European gentlemen connected with various sporting organisations.

After landing we received the same amount of courteous treatment and facility from Customs Authorities as we have had on board the vessel from the Immigration officers, and we were not subject to any un-

officially welcomed at the "Pavillion" under the presidency of the Deputy Mayor and it is the first time in the history of Durban that an Indian function was allowed to be held in the Pavillion. We played our first match at Durban against Natal on the 9th and beat them by 6—nothing. Next morning we left for Petermaritzburg by car covering a distance of 62 miles and passing through the valley of 1,000 mountains. Here was our first and only defeat of the South African tour and please bear in mind we were beaten by a margin of 1-3 by the



INDIAN FOOTBALLERS WELCOMED BY THE DEPUTY MAYOR AT THE "PAVILLION", DURBAN.

necessary delay than that was necessary to nominally conform the rules of the respective department. In fact, everything was finished in less than one and half hour and we very much appreciate the assistance of both the authorities.

On the evening of 8th June we were

indidental team whom we beat the day previous by 6-0. The reason of this defeat was too many and by mentioning the reasons I do not hold any brief in defence. After our first match on Saturday we were specially invited to a Boxing Carnival at the Town Hall at 8 p.m. We could not leave the place before

11-30 p.m. After we left we had to attend a special Concert in aid of Behar Earthquake Relief Fund because the occasion and the cause demanded our presence inspite of our keeping out late hours. We were further forced to spend couple of hours there and I, on behalf of the I. F. A. team, handed over a purse to the management which was greatly

Dutt, cut his toe which incapacitated him for one complete month. These were the reasons of our defeat. Then we left for Johannesburg where we beat Transval by 7-1. Here we played our first test match against South Africa and beat them by 2—nothing. The Mayor and Mayoress, Lord Bishop of Johannesburg and Rev. C. F. Andrews welcomed our



INDIAN FOOTBALLERS IN SOUTH AFRICA.

appreciated and this example has had the desired effect. We arrived late at Maritzburg next day and had to rush through everything with the result that the boys were dead tired and fatigued. Moreover, the ground was too small for a fast side which was full of sharp-edged pebbles and broken glasses in consequence of which our Captain, Mr. S.

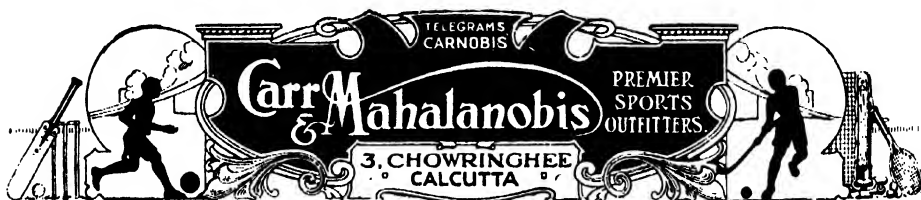
team before the game. The same evening we were given a Banquet at the Selbourne Hall under the presidency of the Mayor of Johannesburg and this is the first time that the Selbourne Hall was lent for an Indian function. Next we went up to Pretoria by car and we were given a civic reception at the City Hall by the Mayor and the Councillors of

Pretoria where Right Hon'ble Mr. Hofmeyr, the Minister of Interior, welcomed us on behalf of the Government of the Union. We beat Transval again by 6-1. We were given a Banquet at the Polley's Hotel where the Mayor presided. Polley's Hotel being the most aristocratic Hotel in South Africa where no Indian could ever enter. We came back to Durban by rail in a reserved coach and to the utter surprise of all passengers, we had all our meals at the Dining Car along with the Europeans, the rule of the South African Railway being that no Indian, Native or coloured people can have meals at the Dining Car. We played our 2nd Test at Durban on the 23rd June and beat South Africa by 2--nothing. Next day we drove to Clairwood and beat the Natal Sunday League Club by 7-1. In the evening we were entertained at Banquet under the presidency of the Mayor of Clairwood. Here we met Kunwar Sir Maharaj Singh who also welcomed us. Then we left for East London by the "Edinburgh Castle" and were put up at the Prince of Wales Hotel. The whole town was surprised to see us putting up at this hotel. We beat the border team by 9--nothing and I regret very much to say that Ramana, who has been in brilliant form in the previous matches, had his left foot badly cut, and we were unlucky in losing his services for the rest of the tour. The Mayor of East London received the team on the ground. Mr. Middleton, the President of the Border European team entertained us at a dinner the same evening. Then we left for Port Elizabeth by car covering a distance of 256 miles and it was a very interesting drive. We arrived there at dead of night. Next day we played the Eastern Province and beat them by 6-1. The team was received by the Mayor on the ground.

Here we met Dr. and Mrs. Cameron, late of Calcutta, who knew most of the Calcutta players and they expressed their delight to see the boys. After attending the Banquet we left for Cape Town the same evening in a reserved coach. Two days after, we arrived at the place where the Indian Ocean and the Atlantic Ocean meet. On arrival we were most enthusiastically received by a large gathering at the Station. In the afternoon we saw the well-known Motherwell team who were on a similar tour from Scotland as ours, playing the 3rd Test. Next day we played the Western Province and beat them by 3-1 and the members of the Motherwell team were among the interested spectators. I had the pleasure to meet Mr. Hunter, the Manager of the Motherwell team and we had a long discussion. He expressed his willingness to play us but the time was too short as they would be leaving for Scotland next evening and moreover, permission was necessary from the Scottish Board to arrange such a game. Next day I had the privilege of being invited to a Farewell Luncheon given in honour of the Motherwell team by the Mayor of Cape Town at the Town Hall, Deputy Mayor presided in the absence of Mayor who was out of town. Next we played Cape Peninsula whom we beat by 4-1. The same night we were entertained at a Banquet at the Town Hall held under the presidency of Deputy Mayor, Mayor being out of town. When called upon to speak, I said and I am giving you the gist of what I said:—"I wished very much to let my boys, I mean the members of the I. F. A. team, meet the members of the well-known Motherwell team on the football field with a football instead of my meeting them at the dining table with knives and forks. It is not a

challenge, so please do not misunderstand me. But what I mean to say is that given such a chance, the sons of India and Scotland would get an opportunity to bring about better understanding and friendliness amongst each other." Then we left for our headquarter, Durban. Enroute we broke our journey at Kimberley. The Mayor and Mayoress welcomed us at station. Next day we played the Griqualand West and beat them by 6-1. The same evening we were given a Banquet at the Town Hall, the Mayor presiding. Next morning we left for Johannesburg again and were put up at Tonor's Hotel—an up-to-date European Hotel, this being the first time in the annals of Johannesburg that Indians stayed there. We played Witwatersrand Club and beat them by 1 nothing. Next we left for Newcastle and beat the Northern Natal by 8-1. Same night we attended a Banquet given in our honour at the Salisbury Hotel and took the train for our destination, Durban, immediately after the function was over. On the 21st July, we played the 3rd Test at Durban against South Africa beating them by 2-1. The same evening we attended a Farewell Variety entertainment arranged in our honour at the Town Hall by the South African Indian Football Association. There was a gathering of about 4,000 people. Representatives of every pro-

vince attended the function which was a grand success. Lady Maharaj Singh, wife of the Agent-General for the Government of India, was one of the speakers and offered us good wishes and bon voyage on behalf of her husband who was indisposed. At this function, I, on behalf of the I. F. A. team, have had the pleasure to present a beautiful silver Cup to the South African Indian Football Association, named "I. F. A. Cup", as a memento of our visit to South Africa, which is to be run annually under the auspicious of that Association, and I promised to send 11 medals annually for the winners. Next day i.e. 22nd July, we played the Durban District Association and beat them by 4-1. Then the fateful farewell awaited us the same evening and an excellent Banquet was in readiness for us at the D. L. I. Hall which was attended by the Mayor, Mayoress, Members of the Parliament, Lord Bishop, Lady Maharaj Singh and the elite of South Africa, both Europeans and Indians. This function was held under the presidency of Mr. A. Christopher, President of the South African I. F. A. and the well-known gentlemen of Durban. This over, with tears rolling in our eyes we bade good-bye to South Africa and got on board the "Tairea" at 11-30 p.m. accompanied by the members of the South African I. F. A. and a host of friends.



# ON DOING NOTHING

*By G. K. CHETTUR, M.A. (oxon),*

*Principal, Government College, Mangalore.*

To have nothing to do and all the day to do it in, is to the hard-worked man an enviable state of affairs. 'This is no doubt why to busy men and students holidays are so pleasant in anticipation. They look happily forward to a temporary cessation of their daily duties, to a welcome relief from the exacting thralldom of labour by the clock. 'This is just as it should be, because like the body, the mind also needs periods of rest from time to time, intervals when it may lie fallow and recuperate for further work.

But the state of having nothing to do is one that quickly palls, as any school-boy will tell you, who after a couple of weeks (or even days) of it, longs for school to re-open. Perfect idleness he very quickly finds is not half so pleasant as the restrained joys of school life. Having things one's own way is delightful for a time, but one soon tires, as even the poet Wordsworth did, of "this uncharted freedom", and begins to long for a restraining hand. It is not surprising, therefore, that from being a consummation devoutly to be wished, the state of idleness becomes before long an almost intolerable infliction. One of the most miserable men that I know is a Zemindar, who has more money than he needs, not a care in the world, and not a thing to do. He is unhappy because he does not know what to do with his time. It is not that he hasn't tried. Gardening, photography, shooting, golf, motoring, travel, stamp-collecting, politics, all these have been his hobbies at various times, but he

tells me that he quickly tired of them all. So that now, unlike the man "who having nothing yet hath all" my poor friend has everything and yet has nothing.



G. K. CHETTUR

Compare his condition with that of the young man who has passed out of a college with a string of letters after his name, and is unable to find a job. It is a period of compulsory idleness during which he eats his heart out in a state of mind shattering to his nerves, his confidence, his self-respect, his very soul. Such a man would be more profitably employed hewing wood or drawing water, but alas, he has too high a sense of his dignity ever even to think of doing such



things. A *taboo* has been placed on manual labour by his university degrees. I have more than once said to a young man: "Perhaps it is *infra dig* for you to do a menial job where you are known, and your courage may not be equal to it. If I were you I should run away to a place where I am not known and do anything that came to hand, anything." Of late I have been in the habit of quoting the example of the Cambridge undergraduate who (according to the papers) is sweeping a crossing somewhere in North India, which undoubtedly in my opinion is a great deal better than doing nothing. So far as I know, however, I have not yet induced one of these young men to follow my advice. I think as a nation (solitary exceptions notwithstanding) we lack enterprise, initiative, pluck. I suppose it is the way we are brought up. It is by no means a pleasant or a popular thing to say, but I know I am not far out.

Doing nothing for any length of time is in my opinion the most difficult proposition in the world. Getting to the top of Mount Everest is child's play compared to it. Statistics show that the majority of Government servants die at the age of fifty-six; they do so because they are compelled to retire at fifty-five. Within a year they succumb to the fatal boredom of having nothing to do. Some, a very few among them, succeed in saving up a great deal of money, but most of them do not put by what is more valuable still, healthy interests which will keep their minds and bodies busy in retirement. Pensioners who die soon after they get out of harness are a pitiful commentary on the blind uninteresting lives the majority of us lead. Take us from the normal work that we do, and we are like fish

out of water; we gasp out our lives in an alien atmosphere.

From all of which it follows that when a man feels he requires a rest, it is not cessation of work that he needs, but a change of work, a secret that most people in this country have still to discover. More often than not a westerner on holiday works (if his work is calculated in *foot-pounds*, or whatever basis of measurement scientists adopt) far harder than at his legitimate daily job, but it is a different sort of work, and therein lies the truth concerning his happiness. He may climb impossibly high mountains, or go on extended walking tours, or risk his life in shooting lions or photographing wild elephants, but what he does is to take his mind completely off his usual work, and it is the change of occupation that does the trick, that enables him to come back refreshed and reinvigorated in body and mind. When one of us takes a much needed holiday, he sits at home and reads the newspaper, talks more than usual, eats more than usual, sleeps more than usual, gets heartily sick of his idleness, and goes back to work when his leave expires feeling worse than before. He has not realised that it is change of occupation to his mind and body. And he pays for it in the long run; because work of some kind is always absolutely essential. "To rust unburnished, not to shine in use"—that is devastating to the body as well as the soul.

The man who does nothing is mentally dead, he is useless to the community of which he is a member, and generally you will find that such a man has no time for anything, he is so busy doing nothing; whereas the busy man who knows how to apportion his time finds time for all the work he wants to do. The idle man is a misfit in society because society has no

use for drones. The very basis of society is work, "toil co-operant to an end", the end in this particular case being the "good life" which Aristotle had in mind when he defined the State. Work, in other words, is the secret of life, because when the mind and the body cease to function, you are as good as dead. And yet at every turn one comes across these "dead" people, who go through life with ears and eyes closed, missing all that is beautiful and heroic in life, animated by no great desires or fine ideals, sufficient unto themselves and indifferent to the needs of others.

Watch one of them carefully, and you will find that though he appears to be doing nothing, he is really doing a multitude of trivial things which come to nothing in the long run. More often than not you will discover him to be intensely selfish. The greater part of his time is occupied in little personal vanities and he

has no time left for helping his fellow men. When such a man comes to the end of his days he falls out of the ranks with not a soul being the worse for it. There cannot, I think, be a greater condemnation of man's life than to say that he left the world without causing regret in single breast. Nothing is so becoming in the life of such a man as his final act of departure.

It is a solemn thought that one of these days we shall all be thrown upon our own resources to pass away the time. Happy he who can turn his mind or his hand to some pursuit which can keep alive the fire in him, the fire which impelled Ulysses in his old age "to strive, to seek, to find, and not to yield." But he who is not so fortunate may well say with King Richard II:

"I wasted time, and now doth time waste me".

## NEW BOOKS AT A GLANCE

In "THE NEW PHILANTHROPHY" (Allen and Unwin, 7s. 6d.) Miss Elizabeth Macadam, out of her rich and varied experiences has written this study of modern social services. What Miss Macadam sets her heart on is the promotion of voluntary social service. It is indeed a rich field for research. In a modern world where the literature of social administration is miserably out of proportion a book of this kind should be a *vide-mecum* of all students interested in the study of Social Science.

SCIENCE TO-DAY edited by Sir J. Arthur Thompson and J. G. Crowther, (Fyre and Spottiswoods, 8s. 6d.), is an

interesting and useful book giving a survey of contemporary science. Although Thompson did not live to see the completion of his book, in print Mr. Crowther has completed the task. Though the different subjects discussed in the book do not weld together, and they are of varying relevance, it is useful to students, as they could easily pick and choose. Fifteen subjects are discussed by contributors each of whom is an expert in his own subject.

In "THE INFLUENCE OF ENGLISH" (Williams and Norgate, 6s.) M. Folio, holds the view that the English language, if its spelling were reformed, would very

soon become a universal language with startling results. 'The overworked city clerk could be as sure of gaining a living in London as in Berne, in Rome as in Athens, without having to overwork himself still more in learning another language. Surplus men of all trades in any country could look for work in other countries where they were wanted'. Although the author's zeal frequently betrays him into exaggerated statements, the thesis of the book is a sensible one and one that can be argued soberly. It emphasises the great need for an international language to solve many of the present day troubles.

THE BOOK OF CRICKET (Dent. 7s. 6d.) by P. F. Warner is a standard work which has now after twenty years' run, been entirely revised and brought up-to-date. Besides technical discussions of every branch of the game, the book contains much of historical interest and a gallery of portraits of great players. "Cricket has meant much to me—perhaps too much" writes Mr. Warner. 'It has been a joy and a delight to me, and has brought me uncommon happiness; and to be "pitchforked" into a tornado of trouble in the winter of one's cricketing life was something of a shock and a bitter disappointment'. Many readers will doubtless delight in following Mr. Warner's calm discussion of great players and great feats.

In "CASTE AND DEMOCRACY" Mr. K. M. Panikkar, gives a description of the origin and essential features of the caste system in India. His suggestion that in the interests of human welfare, caste system should give place to democratic organisations is a highly laudable

one. But Mr. Panikkar's conclusions on the historical and sociological aspects of the caste system may not find full sympathy with many other historians of India. In a scientific investigation of a social phenomenon, the author should not have brought in his personal sympathies.

In "RAMMOHAN ROY" (U. Ray & Sons, Rs. 2/8) Mr. U. N. Ball has attempted to give a detailed account of the life and work of Raja Rammohan Roy. The author has given us a more or less connected narrative of this great man's life. Although there are at present numerous books about the life of Rammohan Roy, this new publication, will be found highly interesting to the public and particularly to the students. It is a well-got-up small book of 300 pages with numerous illustrations.

THOUGHTS AND PROBLEMS by Sir Deva Prasad Sarvadikari, (published by the author, Rs. 2) is an highly interesting collection of the numerous speeches and writings of this great educationist. The article on 'Glimpses of Student Life in Calcutta Five and Thirty years Ago' invites the special attention of the student readers. The vivid description of student life thirty five years ago is not only interesting but it is also highly instructive. "Cheap Cigarettes and Birris were not yet a part of the country's indigenous industries and Cocaine habits cultivated at the Foot-path pan shops had not the young in their grip, yet. Theatres were less in numbers, attractions and in length of hours and they are believed to have been less frequented by the student community than now". These are passages which students of to-day will find interesting and useful.

## NOTES AND COMMENTS

# YOUTH AND FREEDOM

"Freedom" is the one word that is uppermost on the tongue of every school-boy and girl. In the thousands of interpretations, essays, stories, poems and cartoons that we receive every month from our student-readers, we find a common idea running through them—a new thirst for freedom. It is a matter of no small pride to us that we were able to introduce this new scheme of 'A.B. Educational Service' which has induced the younger generation who are to be the guardians of India's traditions and the representatives of all that is finest and most typical in our national character, to express freely their ideas on social, political and economic questions of the day.

"Freedom" is the one word that is most used and more misunderstood. Freedom is generally taken for political freedom. Political upheavels and national struggles in the various countries of the world are constantly changing our conception of the value of political freedom.

The degree of freedom of a nation is to be measured by the character of its public life. The existence of a spirit of toleration is the real sign that love of freedom runs more than skin-deep into our national character. Self-discipline which accompanies the love for individual liberty is the key-stone of

freedom. It is equal justice, freedom of worship, freedom of opinion, religious, social and political. Humanity can achieve this freedom only by universal love and toleration. It is a paradox that some nations are struggling for national freedom by killing individual liberty believing in force as the means by which they can get their way. If intolerance and force are to be the foundations of political liberty, then the framework of democracy must start to crack and freedom will rapidly degenerate.

Real freedom or democracy depends upon education. And the kind of education which democracy needs at the present day is education in character, the cultivation of a spirit of self-reliance together with a spirit of toleration and self-subordination.

The rising generation should re-emphasise and re-expound the value of freedom. Let not emotion take the better part of reason and persuasion, which alone could help us in our onward march to national prosperity. The abandonment of reason and persuasion, in our struggle for the attainment of freedom, would only mean the unloosing of the passions of fear and hatred, of wild hope and wild despair, with the result that the welfare of our dear motherland would be at the mercy of tempestuous changes of feeling and opinion.

# EDUCATIONAL POSSIBILITIES

Students in our colleges and schools are nowadays privileged to have many experiences which a generation ago were impossible—experiences of travel and opportunities for hearing, reading and discussing the affairs of the world into which they are about to enter.

The film and the wireless have a large potentiality to educate the young minds. A stage has been reached in the evolution of these two inventions when their significance as instruments of education is universally recognised. They can to a great extent supplement the regular curriculum of school and college. Their educational value has a double aspect, first in the instructional field and, secondly in the field of interest or illumination. "Education" as Mr. Ramsbotham Parliamentary Secretary to the Board of Education, has pointed out "does not consist only of learning and doing. There is a place for appreciation, for the quiet, or it may be the exciting, reception of experience and achievement."

Although, we have numerous picture-houses and film producing concerns, it is regrettable that there are very few educational films. Many of the pictures that are shown at present, instead of imparting education in any sense of the word, are doing positive injury to immature young minds by holding out before them sensuality and brutal thrills. Whether these amusements are good in themselves is another matter; the point is that the wrong forces will continue to influence taste and mould environment until film producers dispense with the meaningless doctrine of 'what the public wants.' To raise the level of the films and to make it useful for the cultural progress of the

nation, producers must work on the assumption that public taste is the creation not the master of the producer. For this purpose, producers need advice, and it would be an advantage, therefore, if some of our educationists take the matter seriously and give the necessary directions in the matter of the subjects, that are to be chosen for filming.

Broadcasting has become a powerful medium to impart valuable education. It can bring to schools remote experiences and lively enthusiasm. It has the unique advantage for the school and college student in the course of establishing his relations with the world outside to enjoy and be influenced by new worlds very far removed from his. School broadcasting is a necessity at the present moment. In England and in other countries, school broadcasting has become part of the daily curriculum. How advantages it is for our students in the various provinces to hear a lecture by Rabindranath Tagore or Sir C. V. Raman.

Perhaps the most valuable kind of experience during student life is the chance of a personal contact with leading thinkers or public men of the time. Unfortunately, in India, most of our leading men do not often come in contact with the younger generation. Excepting in few university or college lectures, either they do not have the opportunities, or they do not want, to speak to school-boys on science, on economics, arts and politics. Regular radio service in schools and colleges is sure to bring our students more in contact not only with the great men of this country but of the world at large and it will enable them to appreciate the realities of life more at the threshold of manhood.

# INTERPRETATION OF PICTURE X A

By SMARAJIT KUMAR GANGULI,  
(2nd Year Arts), Ashutosh College, Calcutta.

The paradox of present-day politics is that no state is wholly independent of external control. No country is completely isolated from the rest of the world in so far as its economic development is concerned. The prosperity of one nation lies completely in that of another, or all others, to be more certain. This has been brought about by the vast expansion of trade and commerce of all countries of the world. The picture is a fitting illustration of this state of affairs.

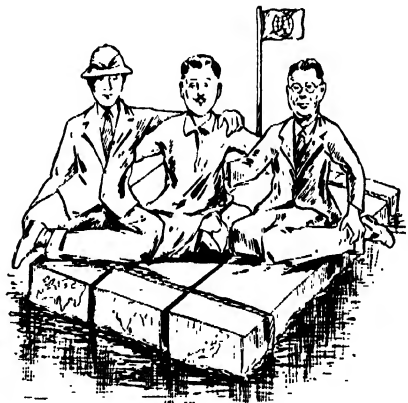


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It is not necessary to go into details as to what we see in the picture. In short the three men on the three planks represent Japan, India and Europe. The raging sea is one part of the picture and the frantic attempts of the three men to grasp one another when they are on the point of being drowned show that the countries thus represented are in a calamity—that of an economic depression—and are realising that mutual help is the way out of it. The other part of the

picture conveys a happy idea—the three separate planks have been bound together into a raft, the sea has become calm and quiet, and thus the nations are prospering by means of co-operation among themselves.

India, Europe and Japan have very closely related economic interests. India is the best market for raw materials for the industrial Europe and Japan. At the same time India is one of the best consumer of the finished articles of Japan



and Europe. Thus these three countries are mutually dependent.

But what is the actual state of affairs and the real attitude of the three towards one another? A spirit of cut-throat competition has been the trade policy of these countries. They have been thinking of themselves as separate units and were trying to make profit at the cost of one another.

The evils of such an antagonistic spirit

have at last manifested themselves and all of them seem to have realised that humanity cannot progress without co-operation. Under the pressure of ravaging calamity they have opened their eyes and find themselves in the mid-ocean, with no one to help them but the enemy whom each one is trying to push further down. The second picture symbolically shows that trade agreements and negotia-

tions based on goodwill and mutual trust alone can save the nations of the world from death and ruin. The three separated planks cannot help us to cross the sea of life without danger of death. But, we can safely reach the shore when the different planks are bound together with ties of love and goodwill. This is what the world of to-day needs more than anything else to establish universal peace.

By MISS A. POTHAN,  
(2nd Year Hons.), *Trivandrum College.*

'Stop these national rivalries, colour and cast prejudices, that divide humanity into meaningless groups' has been the cry of all thinkers of all countries.

The picture before us is nothing but the cartoonist's expression of the most important problem that the nations of the world have to face to-day in order to save civilisation from being totally destroyed. The first part of the picture presents the scene of a mighty ocean with three men sitting on isolated planks pushing each other away. Do they not represent, the three great civilizations or the three great races? The simple idea that would strike a casual observer is the harmful policy of nationalism and provincialism contrasted with the beneficent results of peace, co-operation and goodwill among the nations of the world. In short it may appear to be a simple and open appeal for internationalism.

That is not the only message the picture conveys. There is a deeper and greater significance in this apparently simple picture. India is symbolically represented to occupy the central position in the two pictures. Does it not

signify that world peace and international ambitions could not be achieved without the hearty co-operation of the three representative planks, with India as the connecting link, the main plank that unites the East and West. While glorifying the grand idealism of the League of Nations, this simple picture throws out an open challenge to that great humanitarian body that world peace and universal brotherhood could not and will not be achieved without India, the only country that keeps up the ideal of non-violence and *ahimsa*, occupying the central position between the East and West—the connecting link between materialism and spiritualism. Force cannot efface a nation, war and victory cannot subjugate humanity. It is only the harmonious co-operation and unity that can lead to real peace and prosperity—political and economic.

Do they realise where they sit? The victor and the vanquished, the powerful and the weak, the white, yellow and black are all in the mid ocean. If only the nations of the world remembered that pushing the one down or pulling the

other aside, will not save them from the mighty ocean, then they would have followed the wisest and sanest course depicted in the second picture. What we want to-day is a world-state, with no territorial, racial or colour distinctions, where all humanity could live as brothers of the same family. The older generation have miserably failed to bring about that happiness of love and goodwill between man and man, nation and nation. It is for the youth of to-day to achieve it.

chaos and destruction. Fortunately the youth of to-day—whether black, white, or yellow,—is no more a purblind creature with his political vision ice bound. He has developed the divine qualities of 'service and self-sacrifice' for the cause of humanity. He does not wish to belong to an isolated group, but to be a member of that great body of universal brotherhood. His ideas of political liberty and freedom transcends racial and national limits. He has begun to realise that his country is nothing but



R. S. SHARMA,  
(111 YEAR SCIENCE HONRS),  
D. A. V. College,  
Lahore, who has won  
a prize for the AB.  
Educational Competition  
last month.



Q. M. ABDUR  
RAHEEM,  
(2ND YEAR ARTS),  
Ananda Mohan College,  
Mymensingh, who has  
won a prize for the AB.  
Educational Competition  
last month.



RADHA RAMJAN GOSS,  
(B. A. 1ST YEAR),  
Aligarh University,  
Aligarh, who has won  
a prize for the AB.  
Educational Competition  
last month.

But unfortunately what do we see around us—a maddening thirst for power. "Is it war or peace" that is the one question individuals and nations are asking. And who is responsible for it? While participating in International activities for peace, every nation is secretly increasing her armaments and preparations of a war are going on behind the scenes.

Who can avert the impending danger to humanity? Youth and youth alone are to be the deliverers of the world from

a little yellow or red on the map of the world. And he has already unfurled the victorious flag of a world-state.

Is not the mighty sea in which we all fight for existence, one—call it what you will Black sea, White sea, Indian ocean or the English channel. The land, the shore—that is ahead of us is one mass of earth whether it is Africa, Japan, America or India. And the heavens that laugh on our futile efforts to drown our neighbours, is one. Why then is this struggle for individual and national selfishness?



# INTERPRETATION OF PICTURE X B

By MISS NILIMA MULLICK,

*Matriculation Class, Brahmo Girls' School, Calcutta.*

The picture before us is a simple one, but is at the same time too significant to be ignored, as it illustrates the race of human life. In this beautiful world of ours mankind has a distinct mission to fulfil. Life in this world is not a bed of roses; it is full of trials and tribulations, dangers and difficulties, illusions and delusions. It is only the brave soldiers—the determined men and women—who face them boldly that attain success in life. Temptations and enticements promising immediate charm and joy always try to hamper us in our race of life, and if we submit to them, ruin and misery are our lot.

The picture most faithfully represents the race of life of a few precious souls—the dangers and difficulties they have to face and the temptations they have to overcome—if the goal is to be reached at all.

In the lowest part of the picture we find one boy and one girl beginning their start most enthusiastically and with grim determination, whereas even in that early stage one is seen to be carried away by temporary pleasures and he ceases to run. His fate is sealed for ever. Jumping over the obstacles that present themselves before these determined runners, there are others who proceed steadily towards the goal—the gate of success—but on the way some are seen, again, to fall a prey to enticements and drop away. Misery and mishap await them.

This much about the darker side of the picture and the brighter side has a differ-

ent tale to tell. The picture distinctly points out that one has entered into the gate of success and two others are about to succeed because they have conquered the temptations and hence their valiant



MISS NILIMA MULLICK.

efforts are destined to be crowned with success. Two seats are reserved for them and they will occupy them according to the principle 'First come, first served' and whoever will succeed later will also find seats reserved for them as is evident from the picture.

The sweetmeats on the plates by the road side represent vices, temptations and illusions which though sweet at the present, are unmistakably bitter in the end. To fall a prey to them is to miss the goal which can never be attained.

The lesson we—boys and girls of schools—are required to take from it, is of utmost importance. From this early stage of our life we should be honest, industrious, energetic, and determined and should develop within us a spirit of supreme unconcern for enticing vices and

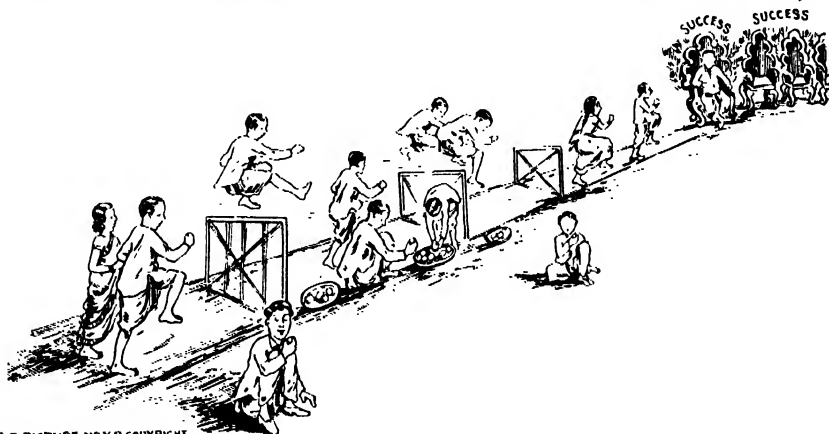
delusive joys. Let us pursue the ideal ahead, with "heart within and God over head"—,keeping always in view the fact that honesty, industry, perseverance, and strength of mind mean guarantee to success in any field that we may choose in our life.

By HARBANS SINGH,

*VI-A Standard, A. B. M. School, Meiktila, Burma.*

Here we see a picture with three hurdles and some beautifully decorated seats of success at one end. Boys and girls take part in this competition. There

Students have generally three quarterly tests in schools. If they get through the three, they become successful like the one boy and one girl who have jumped



A.B. PICTURE NO. 88 COPYRIGHT

are three trays containing some fruit and cakes by the side of the hurdles. One boy has won the race and is comfortably occupying a chair. Some have been attracted by the trays of fruit and so they have neglected the race and do not care to reach the winning post.

One great element of success and happiness in life is the capacity for work. Whatever we do we should do thoroughly, put our heart into it and cultivate all our faculties.

over the first, second and third hurdles and are approaching the chairs. If on the other hand students give themselves up always to pleasures and luxuries without caring to pass the tests how can they achieve success? One boy in the picture has not even jumped over the first hurdle because he is so lazy and unintelligent that he thinks it a great pleasure to give himself to eating and sitting rather than to get through even the first difficulty in life. He sits lazily and admires the

fruits. How can such a man ever dream of becoming great in the world!

Some, while running, cast their eyes towards the trays and so they are left far behind. We should be very careful and courageous till we reach our goal lest we should be fascinated or detained by some other forces. Some in the picture have jumped over the first and second hurdles but again bent upon having the sweets. They do not want to continue the race. This shows they are lacking in perseverance and patience. They never realize that they can enjoy more fruits of labour

and that they will be cheered and honoured at the end of their career.

Nothing is impossible with a will. If the competitors in the picture were to keep their eyes right straight to the seats of success, although they may stumble and fall many times in their run, they will finally reach the goal. We should not have moral stupidity and infirmity of will. To have a bright future and to free ourselves from all obstacles that lie in our way what is wanted is patience, courage, industry and an upright and honourable heart.

*By JOGESWAR GOGI,*

*Class IX-A, Jorhat Government H. E. School, Jorhat.*

At a glance of this picture we can suggest that nobody can attain success at a sudden flight. The way to success is always sloping and at the same time it is full of perils. We must surmount many difficulties on the way. We are also liable to be misled by the temptations of the worldly illusions. So if we wish to be successful in our life, we must work with patience and perseverance. We ought not to care for difficulties and for the false temptations of the worldly illusions.

The picture which we find here, contains a very good moral. Here we see a sloping path, at the end of which thrones of success are placed. Those thrones denote that every-body has a right to attain success in this world. There are three fences obstructing the way and by its side we observe three plates containing sweets in them. Those fences mean the obstacles on the way to success, and the plates containing sweets point to the

worldly illusions which mislead mankind.

Now the destination of the group of boys and girls is to gain the thrones of



MISS USHA SETALVAD.  
(MATRICULATION CLASS).

St. Columba High School, Bombay, who wins a prize for the A.B. Educational Competition this month.

success. With this high ambition, they are running towards their goal. They have patience and perseverance. They are firm minded and very industrious, and that is why they are able to proceed through that difficult and uneven way. Before their patience and perseverance the fences (obstacles of life) are no match to obstruct them. Therefore, they are sure to achieve success at last.

But the other four boys of the same picture are cowards; they are not well

to repent for their own misdeeds. They never attain success in their lives. Because we know that there is no rose without a thorn.

Thus the picture indicates the two types of men in this world. One like those four boys want to attain success at a sudden flight. Hence they never succeed in life. They are always misled by the evil temptations of the world.

The other type like those boys and girls running towards the thrones of



K. M. ZARNAGAR,  
CLASS VI-C).

The student is a High School, Bombay, who has won a prize for the AB. Educational Competition last month.

BHABANI PRASAD  
BHATTACHARYYA,

(CLASS IX),  
Hooghly Branch School, Hooghly, who has won a prize for the AB. Educational Competition last month.

CHUNILALL BHOO  
PAL, (CLASS IX A).

Jorhat Government H. E. School, Jorhat, who has won a prize for the AB. Educational Competition last month.

educated. They have no patience and perseverance to stand against the troubles of life. They want to be good but do not like to work hard. Now they proceed half the way and then finding it difficult to proceed further, sat down to eat sweets from those plates, placed by the side of the way. They thought themselves very fortunate. But afterwards they are sure

success have high ambitions. They always long for the true happiness. Therefore, they do not care for the difficulties of life or the false temptations (illusions) of the world cannot take them astray from the right path of life.

In conclusion I say that we the students of Modern India must follow the latter type of men.

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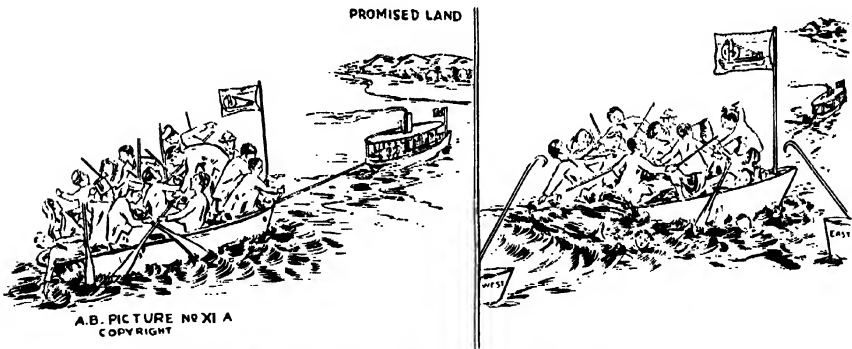
## PICTURE XI-A (FOR COLLEGE STUDENTS ONLY)

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# RS. 500 SCHOLARSHIPS & PRIZES

THIS MONTH.

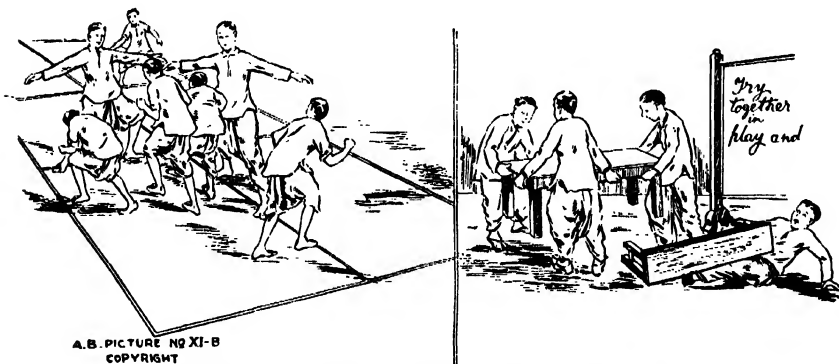
PICTURE XI-B (FOR HIGH SCHOOL STUDENTS ONLY)

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# THE STUDENT WORLD

## BARASAT

### First I. C. S. To Get Beershur Mitter Medal.

It is understood that Mr. N. Das, I.C.S., S. D. O. of Baraset, has been awarded the Beershur Mitter Gold Medal of the Calcutta University for a brilliant thesis entitled "Industrial Finance in India". He also won the Viceroy's Gold Medal at the All-India Inter-Universities Essay Competition of 1929-30.

## CALCUTTA

### Proficiency Test scheme of Calcutta University.

It is understood that the Syndicate of the Calcutta University has approved of a scheme drawn up by Mr. D. K. Chaudhury, University Organiser of Physical Education, for a physical proficiency test of students. The test will be conducted from this year among students of the colleges affiliated to the University. The physical proficiency of the students will be determined by the results of tests for (1) speed; (2) strength; (3) agility; (4) endurance and (5) co-ordination and additional points will be given for correct posture.

University certificates of physical proficiency and silver badges will be awarded to students who pass the minimum limit called the zero standard. Special certificates will be awarded to students scoring 50 per cent., above the zero standard. The tests will be conducted in the second week of December, 1934.

### Sanskrit Studies in Bengal—Travelling Fellowship for Girl.

A plea for the improvement of Sanskrit

studies and for utilising sanskrit studies in the cause of the nation was put forward by Justice M. N. Mukerjee, Acting Chief Justice of Bengal, in his presidential address at the annual convocation of the Bengal Sanskrit Association held at the University Institute hall, Calcutta, recently. There was a large gathering of well-known pandits and Sanskrit scholars. In the course of the speech the president said "I find great satisfaction in observing that a brahmin girl attached to the research department of the Sanskrit college has been admitted to the vedatirtha title for the first time. She is the first recipient of the Ghose Travelling Fellowship and is proceeding to Oxford for D.Phil. degree. I am also very glad to have to tell you that a Muhammadan student has taken the highest degree in Kavya this year."



AMARNATH TANDON,  
Student, Presidency College, Calcutta, who has  
won "The Nashipur Medal," offered by the  
Raja Bahadur of Nashipur.

### **Study of Journalism—Adoption by Calcutta University.**

Mr. Shyam Prosad Mukherjee presided at a meeting of the students when Mr. M. K. Bose, President, Indian Journalists' Association, delivered an interesting lecture on "The place of Journalism in society".

In opening the proceedings, the Vice-Chancellor said that the university fully realised the importance of the systematic study of journalism and he, as vice-chancellor, had suggested that the University should make a small beginning by introducing journalism in the curriculum of studies in the Post-Graduate department. He as Vice-Chancellor was going to meet the deputation of the Indian Journalists' Association and would discuss with them the scheme which he hoped, the University would consider and adopt.

### **University Coats Medal.**

The Calcutta University Coats Medal, which is annually awarded to the Medical graduate who is adjudged to have made the most notable contributions to medical science within the previous seven years has this year been awarded to Dr. A. C. Ukil. It will be recalled in this connection that Dr. Ukil was a Ghosh Travelling Fellow of the University in 1929 and gave a good account of his fellowship by laborious study and research in England, France, Switzerland and Austria besides being invited to speak on the result of his researches at the Royal society of Medicine in London. He has recently been nominated by the Government of India as a Councillor on behalf of the committee of the International Union against Tuberculosis. There were no recipients of this medal during the last 5 years.

### **Debate on Co-Education.**

An interesting Inter-Collegiate Debate on Co-education was held on 11th September under the auspices of the Calcutta University Institute, in which representatives from all colleges participated.

### **Calcutta University—Mr. Golonleev to Deliver Lectures.**

It is understood that Mr. M. Victor Golonleev, the great scholar and discoverer of the early city of Aukor, has been requested by the Calcutta University to deliver a course of three lectures on the "Art of Indo-China and Indian connections".

### **COLOMBO**

### **Chinese Students' Preference for English University.**

A party of 26 Chinese students arrived in Colombo on their way to England. In an interview, the leader of the party said that they were being sent to Europe by the Government of their country with Indemnity Fund. They were going to England with the fixed determination that when they returned to their country they would devote their lives to the cause of China. The students will study at English Universities for three years. They selected English Universities because of their great traditions.

### **Plan for Ceylon University.**

The minister of Education announced in the State Council that as soon as the Budget was disposed of he would take steps to initiate the scheme for establishing a university. The plan for the university, designed to be the national seat of learning, is ready.



**DACCA****Introduction of Co-education.**

Since the commencement of the present session of the Education Department of the Dacca University, the admission of women candidates in the college, has for the first time been sanctioned. Three women graduates have since been admitted and are attending classes with the men-students of the institution.

**ERNACULAM****Educational Reforms in Cochin.**

It is understood that several recommendations were made by the Education Committee appointed by the Cochin Government to suggest ways and means of improving the present system of education. The committee recommended free elementary education throughout the state. The course is to spread over a period of four years and the curriculum is to be so arranged as to create in the child undergoing the course an intelligent interest in the well-being of his village. Secondary education is to be divided into two groups and diverted through two channels viz., literary and vocational. This vocational course is to extend over five years. A student coming out of these vocational schools should be ready to look to some work to earn his livelihood.

**HYDERABAD****Dr. Cousins to Deliver Lectures.**

The Osmania University has invited Dr. J. H. Cousins, Principal of the Theosophical College, Madanapalle, to deliver a series of extension lectures in November next.

**LAHORE****Dr. Tagore to Preside over Punjab Students' Conference.**

It is understood that Dr. Rabindranath Tagore will visit Lahore in the middle of January next to preside over the fifth Punjab Provincial Students' Conference.

**MADRAS****Education and Unemployment.**

Writing in *The Young Men of India*, Rao Bahadur S. E. Ranganathan, Vice-Chancellor of the Anamali University observes "education is intended to be a preparation for life and not for a living only. It is in its essence a discipline rather than a commodity for sale. There is, therefore, no direct connection between general education and employment though unfortunately in our own country English Education has been sought after purely with the narrow and utilitarian aim of securing one particular type of employment."

**OXFORD****The Tragedy of Education.**

Prof. J. L. Etty of the Ruskin College, Oxford, writing in the *India and the world*, observes; "The demand for higher education in India has gone on steadily during the last 50 years. University education in India is cheap by English standards, incredibly cheap; the standard for a B.A. Degree is not in some universities very high. The standard of intelligence in India interpreted in terms of book-learning and acquiring the necessary knowledge for passing examinations is probably higher than in most countries of the Western world. The average Indian student is extremely industrious

and apart from politics has less to distract him from his work than his fellow student at Oxford or at Yale..... Behind all the political and the social discontent is the tragedy of the young graduate—the man, who is potentially of the greatest possible value to his country, the man, who ought to be building up the New India and who is angry and embittered because he finds that he is not wanted. What is India going to do about it? What social and economic reforms do the leaders of Indian thought propose in order that Higher Education in India may not for thousands of students be a tragic waste of time and that India may make the best use of those who can serve her best?"

## PARIS

### Scholarships to Indian Women.

It is understood that the late Mrs. Shyamji Krishna Varma, has by a will left a sum equivalent to about 30 lakhs of rupees for the education of Indians abroad. The authorities of the Paris University and the trustees appointed by the donor will administer the trust probably by giving scholarships to Indian women.

## MUNICH

### Award of Scholarships to Indians.

The Indian Institute of the Deutsche Akademie announced the award of 21 new scholarships for the accademic year 1934-35 to Indian graduate students who are to carry on higher studies in various German Universities.

# WORLD SERVICE

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# THE ART OF READING

By N. JOARDAR, M.A., B.Ed.,

*Vice-Principal, Lucknow Christian College.*

Reading is one of the three main ways of acquiring knowledge. We absorb ideas through reading. But like other arts reading is subject to improvement.

Have you ever checked your speed of reading? How many words do you read per minute? If you are sixteen years old, your speed normally must be 300 words per minute or 5 per second.

You do not probably know how to find out the speed. Here is a suggestion. Count the number of words per line for 7 or 10 lines and find out the average. Let us suppose, it is 10 per line. In the same way, find out the number of lines per page and their average, taking 7 or 10 into consideration. Say, the average number of lines per page is 30. Now the number of words per page on an average will be then 300.

Start reading quietly, silently. Ask a friend to keep the time. Read for five to ten minutes and then find out how many pages you have done. May be, you will not come to the end of the last page. Count the number of words on that unfinished page and add them to the words done on the other pages. Suppose you did eleven pages and a half in ten minutes. It means then 3,300 words plus 150, or in other words, 3,450 in ten minutes. Now by dividing the number of words by the amount of time taken, you get 345 words per minute. Your speed then in reading is 345 words per minute.

You are probably wondering why you ought to have that speed. To-day there is so much to read. About 900 languages are publishing books daily. Statisticians estimate that about 5,000 volumes come out of the press in the world every day. I do not advise you to read all of them. That advice would be absurd. But you ought to read a reasonable amount of books to keep abreast of the time. Otherwise you cannot hold an intelligent conversation with people. Besides these publications, you have to read the literature of the past; you have at least to get acquainted with some of the outstanding classics of the past ages. Both these demand reading. Necessarily in these fast days you have to acquire fastness or speed in the art of reading.

If you do not have the right speed, I am sure, you must be suffering from certain physical or mental defects. The check will probably help you to discover them. You may be muttering words between your teeth while reading. You may be twisting your lips. These are obstacles and they ought to be removed. Your eye-sight may be defective. You may be suffering from headache or neuralgia. You will find that you need medical help.

Besides all these physical handicaps there may be other impediments to check your speed. Your vocabulary may be too small. I daily come across many students whose fund of words is very poor.

A normal student of sixteen ought to know a large number of words. He ought to know more words than are used in the book, for really speaking, there are two vocabularies—one for speaking, the other for writing. Shakespeare used about 17,000 words in all his writings. Remember that number includes different inflections of the same words in many cases. For instance, *does*, *doth*, *did*,—all these count as separate words though they are inflections of one word, *do*. If the original words only are counted and not the inflections, Shakespeare's vocabulary will be reduced to 15,000. Milton used not more than 8,000. The English Bible is content with 6,000 words only.

In speaking we use more words. Have you made an experiment to ascertain your vocabulary? Watch the words you use and count them. You will be amazed. To express the different shades of meaning, an educated gentleman to-day needs 20,000 words at least. Try to find out the number of words you use. It is a good hobby and it will help you to reveal some of your inclinations.

In India it is amazing to find out the different vocabularies for different professions. A college professor with his niceties about the shades of meaning will need an unusually large vocabulary, but a farmer in a village will not use more than 300 words in all his life.

Young students in the top classes of the High School should know at least 10,000 words of their mother-tongue. Without that number it is hard, almost impossible,

to express their minds. I know the difficulties that are involved in the acquisition of the required vocabulary. One of them is the poverty of the mother-tongue itself. You have thoughts to express but you do not have the necessary expressions in your vernacular. The natural consequence is: you use a large number of foreign expressions in your vernacular conversation.

I have told you already that you need 10,000 words at least to have the normal speed in your reading. If you get a book, neither very philosophical nor very dull, that is, if the book deals with an interesting subject and is written in a breezy style in your mother-tongue, your speed should be 350 words per minute. But I have pointed out that the acquisition of the speed depends upon the possession of a good vocabulary of at least 10,000 words.

You will question now how to learn 10,000 words. School masters in the past days used to prepare lists of words and force them down the throats of the students with the help of a cane. You know, that method is not satisfactory. People sometimes advise young boys and girls to dig out words from dictionaries. That method also is unsatisfactory. Words should be learnt in ordinary conversation and in normal reading. To read a dictionary to learn words is to put the cart before the horse. We get the words first and look them up in the dictionary later. In other words dictionaries are meant for the purposes of reference only.

# MARCONI ON THE FUTURE OF WIRELESS

My entire life is spent in thinking out new uses for wireless.

Not only are there entirely fresh ideas to consider, but many ways in which existing uses of wireless can be extended.

Science has only scratched the surface of radio so far, but research is going on continually and television, of course, is the next step.

It is impossible to say how long it will be before television becomes general, but that time is coming.

Most people seem to believe that television sets will eventually replace the "blind" wireless sets, but I think this is wrong.

Seeing and hearing are different senses used in a different way.

With the ordinary radio set, a housewife can get on with her work while listening to the programme, but with television she would have to stop her work to watch the programme.

A very different new use of wireless will be in the treatment of disease.

Already doctors and scientists are experimenting and testing, they have found that application of micro-waves to the parts affected alleviates and even cures certain complaints, particularly those of a muscular and nervous nature.

There are great expectations; but for the present we must leave the next step in the hands of the medical men.

It seems pretty certain, though, that to have rheumatism cured by radio may be common in the future.



The future of broadcasting as I see it is one of the greatest assets in the cause of world peace, for through it we assimilate the culture of other nations, grow to understand their mode of life, and comprehend their ways of thinking.

Broadcasting links the world together in true brotherhood.

Music, too, is one of the strongest international factors. It has a subtle, unseen influence in the cause of peace and leads to a sympathy with the culture of others.

There is also the micro-wave invention which enables ships and aircraft to navigate with confidence in fog.

Everyone who listens to the wireless to-day is familiar with "long" and "short" waves, and even "ultra-short"

waves; and knows, too, how the ether is being overcrowded with transmitters on these scales.

The beauty of "micro" wave-lengths is that they are entirely outside these ranges. For the wireless operator it is the discovery of a silent corridor in the ether.

On board my yacht *Elettra* we have recently navigated hidden buoys, placed so as to leave only a very narrow channel. There was not the slightest danger of collision, although the commander controlled the yacht while sitting in an easy chair in his cabin.

By means of this apparatus, ships will be enabled to carry on in fog and to enter the smallest and most difficult of harbours with complete safety.

Making regular records of reception obtained on micro-waves we find there is no difference between night and day reception.

There are, however, other inexplicable variations, and we are now trying to discover a reason for them. When we find the reason we shall probably be able to supply the cure.

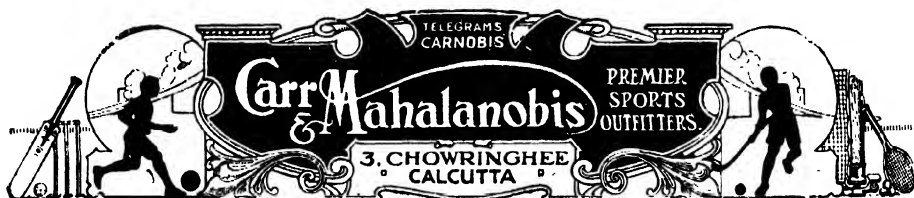
If we succeed in sending the micro-waves over long distances the whole radio system is likely to be revolutionised.

The equipment is extremely simple, compact and inexpensive, but the price of pioneering and experimenting is costly. Installation costs of the first transatlantic signal were £50,000. Business and financial minds have had to work along with science; science alone could never have developed such an industry as that of radio to-day.

I suppose people will begin to consider the possibility of communication with other planets, although there are quite enough problems to be dealt with on this globe of ours without probing into the affairs of new worlds.

I suppose that whenever interplanetary communication does come to pass, it will be by means of wireless. Nevertheless I shall want a lot of convincing and proof before I believe I have received a message from Mars.

I have sent many a message that never got anywhere. They may be in the Stone Age in the other worlds and not ready to pick up our signals. Radio travels a long way into space, but whether it reaches the stars, who knows? It would depend on whether the electric waves are entirely absorbed in the earth's atmosphere; it is also important that the other planets be inhabited.



# FIRDAUSI

## THE GREAT EPIC POET OF PERSIA.

All Persia is celebrating the millenary of the great poet Firdausi who was born a thousand years ago. His poems are known all over the world. With the exception of Homer, there are few poets who had such lasting popularity as Firdausi with the successive generations of his countrymen.

Many legends have grown up about the life of Firdausi. But the story of his life is of dramatic interest. His real name was Abu'l-Kasim and he was born near Tus in Khurasan, in a family of small landowners—a class which was distinguished for its conservative patriotism.

It happened that a neighbour of Firdausi was fired with the ambition of making an epic out of the national annals. But he was not able to do much. On his death Firdausi set his heart to this work. He wanted a patron to enable him to carry out this project successfully. After various vicissitudes he gained the favour of Sultan Mahmud of Ghazni, the conqueror of India. Sultan Mahmud was the most celebrated ruler of his age.

After full forty five years' labour Firdausi was able to complete the final version of his great epic. It is said that the Poet was accommodated in a room adorned with pictures of national heroes and their enemies.

Firdausi was eighty years old when he completed the poem. But he was very much disappointed as Mahmud only gave him a mere fraction of the reward promised. Being dissatisfied with it Firdausi gave the reward to the bath attend-

ant. Then he escaped from Ghazni as he feared the Sultan's revenge for the insult. Soon after he wrote a bitter satire on Sultan Mahmud. In it he declared that Ghazni was a king of slave lineage and as such could not be expected to fulfil his promise or behave honourably.

"Long years this Shah-nama I toiled to  
complete.

That the king might award me some  
recompense meet,

But naught have a heart wrung with  
grief and despair

Did I get from those promises empty as  
air!

Had the sire of the King been some  
Prince of renown,

My forehead had surely been graced  
by a crown!

Were his mother a lady of high pedi-  
gree,

In silver and gold had I stood to the  
knee!

But being by birth not a prince but a  
boor,

The praise of the noble he could not  
endure!

Later on Mahmud repented of his action and he sent a large present of indigo to Firdausi with his apologies. As the camels that carried the present entered at one of the Gates of the city, the great poet's corpse was being carried out from another. The gift was then offered to the daughter of Firdausi. She was too proud to accept it. It is said that the gift was utilised for the repair of a traveller's rest-house.



Firdausi died when he was ninety years old. The story goes to say that his death occurred while he was hearing a child reciting his famous satire on the king in a market-place.

His *Shah-nama* the great epic contains more than 60,000 couplets. The subject of the poem is the whole of the Persian national legend from the beginning of the world and ending with the Arab conquest of Persia in the seventh century. It is mythical and semi-historical. The main theme is the agelong feud between Iran and Turan, the Persian and the Turkish races. He has also brought in the perpetual motive of the conflict between the powers of good and evil. The whole poem is permeated by a strongly religious tone and a deep reverence for Providence. But it is not without human interest. It is packed with lively incidents of fighting, hunting, feasting, lovemaking. Many of the stories narrated in it are intensely dramatic. Mathew Arnold's poem *Suharb and Rustum* is one of the few moving episodes of this epic.

Despite some of the flagrant anachronism as for instance when he speaks of the Christian religion as flourishing with its clergy and ceremonial in the time of

Alexander the Great or three hundred centuries before Christ, its value as a store-house of ancient folk-lore and the legendary history of an ancient race, is immense. The *Shah-nama* has had a very great influence on Islamic literature as a whole.



A SCENE FROM CHAPTER IV OF  
THE SHAH-NAMA  
DESCRIBING NAHID'S TRAGEDY.

## OUR THANKS TO THE DEWAN

"Where can I get a journal that is fit for my growing sons and daughters to read?" Asked a Maharaja and his Dewan said: "There are undoubtedly numerous good periodicals in India, but, I can however suggest only 'The Modern Student' as the best journal that a parent may safely give to the impressionable young boy or girl. Why, as for that matter even the mature and critical are benefitted by it. *The Modern Student* is constructive in its treatment of subjects, penetrating in its selection, universal in its search, interesting in its presentation. It is a most dignified journal that should be on the table of every student rich or poor."

What the Directors of Public Instruction in India and Burma say about this magazine? (See the January number).

# EDUCATION AND POLITICS

By DIPCHAND VERMA, M.A., Lecturer, Jat College, Lakhaoti.

I though it is generally recognised that there is a close connection between Education and Politics it is, however not fully appreciated how the very fundamentals of the latter can be revolutionised by placing the former on true foundations.

As you sow so shall you reap, and as your Educational system so shall be the Politics that you will be faced with. Education in a way not only colours up Politics but is also the key-stone of the whole social arch and indeed a right solution of the educational problems will serve as a panacea for all the social and economic maladies.

It was with this deep-seated connection between education and the social order in view that Plato propounded his great educational theories in 'the Republic' and erected his political superstructure upon the same. No less emphatic is Aristotle who connects Politics and Ethics and for that matter Politics and Education. All the successive political thinkers have at the same time been great Educational thinkers, a sound and balanced educational system serving as a basis for true and socially healthy politics.

In our own times imaginative thinkers like H. G. Wells and Bertrand Russell opine that a reconstruction of the educational system must precede the regeneration of the society as a whole and our Political system in particular needs to be intimately connected with the Educational one, if indeed we are not to be devoured up by a social volcano—which

may any time be engendered by our over-mechanical civilization.

The world seems to have been suddenly deprived of all thinking power for else we would not rush so madly without reflecting that we might slip down the precipice any moment. Great are the blessings of scientific knowledge but so is its curse when the wheel is in the hands of a mad man. Unknown seems to be the destiny of Mankind and the prophet becomes increasingly pessimistic on finding each actor anxious to out-bid its rivals in the destructive pursuits. Things may all develop as Wells imagines in his *Shape Of Things To Come* and then it may all end in a smoke. Humanity may still be saved but it would not be possible until the Educationist is also the Politician and the state wheel is steered with sympathy and imagination.

With Hitler, Mussolini, Stalin, De Valera and Roosevelt as the dominating figures on the chess-board, with an Imperialistic-cum-capitalist, England and a militant and intoxicated Japan, both lingering in the slips it would be an impossible problem in Political Science to carry on an international order which must sooner or later be consumed away by mad and blind furies of a narrow minded egoistic world. Each might partly be in the right and some wholly well-meaning but the structure cannot last with each party pulling in its own direction.

The problem of world regeneration is psychological rather than economic.

educational rather than political. Pertinently remarks Mr. Ludwell Denny in his great book *'America Conquers Britain'*... .. "Treaties are not enough, not even an unconditional arbitration treaty, which is much needed.....If ever they refuse to fight, if ever they refuse to believe the propaganda and war lies of Governments, if ever they decide that the actual faults of the enemy cannot be corrected on the battlefields, it will be because they understand the nature of the conflict. Armed with knowledge, they may not fight with guns....."

What can bring about this much needed understanding and knowledge? How can nations think of humanity as a whole and not of particular groups to which they happen to belong to? Surely there is nothing at our disposal except the Educational system and an international control of the Universities of the world can truly preserve as well as enhance human civilization. An interna-

tional control of the Universities indeed when each nation is harping on the tune of 'My country right or wrong' and the atmosphere is sur-charged with jingoism. But knowledge can never be limited as the exclusive property of this nation or that for it is no matter of commercial or trade privileges. It is indivisible and the true heritage of the human race one and all. A right understanding can only follow from right knowledge and that from a right system of education. The teachers and school-masters and not politicians can save the world only if the true variety of these benefactors can be produced. The problem of world peace is not the only problem the solution of which lies in right education. The whole life itself of which the goal is happiness, can be better regulated and humanity can only be regenerated if the Governments care less for the fantastic schemes of their economists and politicians and pay due attention to the science of pedagogy.

## HAS SCIENCE DENIED GOD ?

By K. POTHAN JOSEPH.

With the development since Darwin of the theory of Evolution the assertion arose of new and alleged conclusive reasons for denying the faith in the Creator. The modern world is full of persons who are carried away with a wrong notion that science has proved God to be a myth.

No truth was more steadily pressed upon mankind than the one science and scientists have proclaimed throughout all ages. Science has never denied the ex-

istence of God, but on the other hand it has always emphasized the existence of a personal God, the vision of a Mind and Character and Purpose immanent in the material universe, the Origin and Basis of all substance and life, the Creator Himself.

The foundation of all science is the principle that the universe is orderly. This belief in the order is the belief in the existence of a superior Intelligence

and an ultimate Personality. What is of great significance is the unity of nature. In the protoplasm of each individual are the same elements of which the stars are made and associated with that protoplasm is the ability to look into the starlit sky and conceive an all but unending universe. Into this world of mystery for a little while man comes to play his part, which depends quite as much upon his religion as upon his science.

Dr. Harlan T. Stetson Professor of Astronomy of the Ohio University believes that it is a Supreme Intelligence that directs the stars in their courses. It is not without significance that many of the eminent men of science have been devout believers in a Personal God. Among such may be mentioned Galileo, Newton, Faraday, Kelvin and Pasteur. And even to-day the great Marconi is a firm believer in the Personal Creator.

There is no just reason for supposing that evolution means the denial of a Personal God. On the contrary, in the proved gradual evolution of our universe and of the gradual ascent of man there is every proof of a Creator. As Professor J. S. Haldane says "Philosophy leads us not to the conception of a perfect God existing apart from what is clearly an imperfect Universe but of a continuously living and acting God manifested in a progressive creation of what we recognise as higher ..... In fellowship with others our mere individual interests are overborne through the existence of what we recognise as truth and right and beauty. The recognition of this fundamental fact we also express when we say we acknowledge the existence (and the presence within us) of God. It is to a Universe which is a manifestation of God that the analysis of our experience finally leads. God is the personality of personalities."

But it is not biology alone or philosophy explaining biology which has contributed to the modern scientific belief in a Personal Creator. Physicists, mathematicians and astronomers have also joined in it. In fact it is the physicists and mathematicians of to-day who are the most powerful supporters of the belief in the existence of God. As Professor A. S. Eddington puts it. "We see man not as a bundle of sensory impressions, but conscious of purpose and responsibilities to which the external world is subordinate and from this prospective we recognise a spiritual world alongside the physical world. . . . Life would be stunted and narrow if we could feel no significance in the world around us beyond that which can be weighed or measured with the tools of the physicist or described by the metrical symbol of the mathematician. . . We all know that there are regions of the human spirit untrammelled by the world of physics. The physicist now regards his own external world in a way that I can only describe as more mystical, though not less exact and practical than that which prevailed some years ago when it was taken for granted that nothing could be true unless an engineer could make a model of it. . . In the mystic sense of the creation around us, in a yearning towards God the soul grows upward, and finds the fulfilment of something implanted in its nature—an inner light proceeding from a greater power than ours. The idea of a Universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory, at least it is in harmony with it."

Such then are the conclusions and tendencies of modern science. The master-minds in science in all ages have believed in the existence of a Personal God.

Dr. R. A. Millikan of California, who believes he has discovered a source for the reaction of matter from cosmic rays, closes his book on *Science and Life* as follows:

"If there be a man who does not believe either through the prompting of his religious faith or through the objective evidence which the evolutionary history of the world offers, in a progressive reve-

lation of God to man; if there be a man who in neither of these two ways has come to feel that there is a meaning and a purpose for existence; if there be such a thoroughgoing pessimism in this world, then may I and mine be kept as far as possible from contact with it. If the beauty, the meaning and the purpose of this life as revealed by both science and religion are all a dream, then let me dream on forever."

## EARLIEST EXPLORERS OF MOUNT EVEREST

By N. R. KEDARI RAO M.A., L.T.,

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The world is familiar with the glorious martyrdom of Mallory and Irvine who gave up their lives in ascending the top of Mount Everest. They were last seen by their friends resolutely getting up the last one thousand feet; but somehow they were never afterwards seen or heard of; and the inference is that they met with some accident. This was on the 8th June 1924.

None of the later attempts has been successful in beating this record. Of course, we do not take here into consideration the *Flight Over Everest* by the Marquis of Clydesdale and Mc Intyre in April 1933. Here it is more mechanical rather than purely human effort that counted.

While the world is thus familiar—by means of pictures and even cinemas—with the most recent phases of Man's fight with the mountain, we are afraid it has conveniently forgotten even the names of the Pioneers who led the way

in this direction. Hari Ram and Gandarson Singh are obscurities even in the land of their birth—and yet they were the first Explorers in the Everest regions. Long before the idea dawned on the minds of the of the Westerns to 'Conquer' Everest, these humble sons of the soil had projected the scheme and pushed it on to some measure of success. Their story reads like a page from the Arabian Nights—only it is all true in sober fact; and for the benefit of modern students, let me just draw it here in outline.

Hari Ram's expedition took place in 1871. Having been employed in the Survey of India, he was familiar with the common methods of measuring the heights of mountains and the depths of valleys. So he took with him the necessary instruments; but he knew also that Tibet and Nepal were independent kingdoms, closed to all foreigners, except to pilgrims. Therefore, the prismatic compasses and the pocket sextants he carried with him were fashioned in the form of

prayer-whells—so that the assiduous surveyor might pass for a devout mendicant. Not only this; he had with him a chest of medicines—both Asiatic and European; and this stood him in good stead on several occasions. Once, for example, he cured the wife of a District Official who happened to be ill; and this it was that helped him, more than anything else, to secure a passage into Tibet.

Thus this pioneer wented his way disguised as a pilgrim and physician into the unknown regions round about Everest. Starting in August from Darjeeling took him over a month to arrive at Ramadong on the eastern bank of the River Arun, which burns its way from Tibet through the main chain of the Everest range till it joins the Kosi. Marching further he came to the village of Tashichriang on the bank of a fine lake 20 miles long and 16 miles broad—which, lying at an altitude of 14,700 feet, forms the boundary between Sikkim and Tibet. Hari Ram found the water here perfectly clear and pure. Two days later he came to the hot springs of Chajong whose sulphurous waters have a medicinal reputation. Pushing over the Ragulong Pass (15,200 feet) he came to the huge Sakya Monastery where he stayed for ten or twelve days and paid his homage to the Tashi Lama.

Then, he reached the Thanglong Pass (18,460 feet) some time in October. Then he followed the course of the Bholia Kosi River which he describes with great accuracy. At one place he found it foaming in a gigantic chasm only a few paces in width. The bridge which crossed it was nowhere over 18 inches in width; and in some places much narrower than that.

Later he crossed a tributary of the Kosi which he called the Indravati. Hari Ram thus contributed much to our knowledge of the Geography of these regions. He went completely round Mt. Everest and was the first to be within twenty miles of the huge peak. He was the first literate person to survey many of these tracts and his observations have all been confirmed to be true by later expeditions.

The other pioneer was Gandarson Singh who started his work in 1880 from Sikkim. Passing along the valley of the Arun River, he ascended the Popte Range—the boundary between Nepal and Tibet. He got new information of routes in Nepal and was barely 18 miles from Mount Everest.

Hari Ram began his second Expedition in 1885; this time he started from Dagmara and went along the valley of the Dudh Kosi. As a result of four months steady travel—July to October—he passed within sight of Everest; as also of Makalu and Chamlang. He also visited Tingri, 13,860 feet above sea-level and, therefore, one of the highest towns in the world.

The work of Hari Ram and Gandarson Singh was the most valuable till the year 1904. When we add to this, the fact that the Gurkha Soldier Tejbir was actually able to climb a height of 25,000 feet, we are reasonable in inferring that given the required opportunities, Indians are second to none in mountaineering feats. Hill climbing, let us trust, will soon become a hobby with our boys and girls. The recently formed Himalayan Club at Delhi is a move in the right direction and promises to have a bright future before it.

## SHORT STORY

# WHERE THE SHOE PINCHES

By NEIL A'CANTEN

There is one thing that money cannot buy, and that is—the peace of the penniless. It is in the possession of this peace that yours truly scores over Henry Ford and Rockefeller. Yet, curiously enough, I had purchased this peace which passeth understanding, when in a take-no-thought-for-the-morrow attitude I had flung my last rupee across the counter of a theatre.

And come to think of it, I had promised to take Betty out to tea to a quiet restaurant the next evening. And that on a moderate estimate would cost me at least three chips. A nice kid, Betty. Just the sort who raised no brotherly affections in you. She was my professor's daughter and had put in a word or two to the old man on my behalf when he was valuing my papers. And one good turn deserves another.

To raise three chips from my hostel mates was impossible, absolutely impossible. All birds of the same feather, you know. Fellows who won't know what the colour of money is like till they sign on the dotted lines on the first of next month. Broke, burst, barren as a burgled bank—that would about describe the state of everybody's exchequer. All of them, chaps who subscribed to the sound economic principle that money was made to be circulated, not hoarded up.

The old optics, meanwhile, were ranging over the whole room to see if anything there could be changed into money *a la* Midas mode. Not a thing, which even by the longest stretch of imagination could be

called a mint, except—by Jove—yes—except my pair of old shoes. The bally thing sort of swam into my ken. Like a new planet, that is.

Now I have nothing to say against my pair of old shoes. They are all what old shoes ought to be. They come in quite handy when you want to fling something at a stray dog. But if the best pair of shoes in the hostel is to be chosen by ballot, mine would'n't certainly top the polls. Fact is, they were new—when my dad purchased them six years ago from a mofussil butcher-cum-cobbler. They had been re-soled, re-heeled and re-toed at the same worthy's umpteen times. And for a time, they had been the receptacle of my little brother's knick-knacks—ranging from used razor blades to sea-shells. On the inside of the right shoe there was even a black spot caused by his upsetting a bottle of ink inside it. They had been passed on to me by my dad when I was starting to the city for my studies. Thus I had even a sentimental attachment for them.

But though age had not withered, custom had staled the infinite variety of their charms. They used to creak awfully once, but now they had lost their tongues. They hadn't even a nodding acquaintance with that commodity called polish. During my year's stay in the city, they had exchanged half an inch of their leather for the asphalt of the streets. And if they should speak of the various places they have been to! But

no, they can't. As I said, they had lost their tongues. Their toes look like the face of a bull-dog. They themselves, looked like ferry-boats. In short, they were no beauty, I assure you.

However, while I was gazing at them in wild surmise, I had a brain-wave. The neilish grey matter is a sort of Atlantic for brain-waves. I would convert my pair of old shoes into three rupees of His Majesty's currency at Isaac and Son. The firm had two branches, one in a dark alley and the other in the Explanade. The former, presided over by old man Isaac, was frequented by shady customers at shadier hours. The Esplanade Branch where the pocket edition of Isaac reigned supreme, dealt in all articles of gents apparel from rubber soles to hat covers.

I kept the shoes on the tree for a time, dabbed a generous quantity of polish on them till they were made presentable and looked like shoes—on a distant view. I packed them up into a neat little parcel and about dusk, legged it to Isaac and Son—the one in the alley. Old man Isaac greeted me volubly. In fact, I had just a nodding acquaintance with him having generously allowed him to keep some of my best blazers for a time in return for monetary remuneration received.

With that promptness which has always characterised the Centens, I charged straight into the heart of the matter. "Isaac", I said, "I have come to dispose of a pair of old shoes to you and mind you, at a rock-bottom price."

The Jew, hoisted with his own petard, was on his guard in time and began an extension-lecture on economic depression, on slackness of trade especially in shoes. He even hinted that the habit

of wearing shoes was fast disappearing. But at last I succeeded in persuading him to purchase my old shoes. Then I switched the talk on to serious subjects.

"And Isaac, old man, what would you pay me for the shoes?" "What would you part with them for?", enquired the cautious Jew.

"Six Chips", I boomed with a slight dislocation of the Adam's apple. I had a nebulous idea that the catalogue price of an article was about double the price the dealer would be content with.

Old man Isaac was taken aback. He gasped and he stared. He flung his hands about in wild despair. I thought he had fallen into an epileptic fit. At last he gurgled out, "Six rupees! Monstrous! I'll pay six annas."

"Five and eight, take it or leave it."

"One rupee, Mr. Canten, and we'll call it a bargain."

Thus the affair went on for a few minutes on sort of give-and-take lines till Isaac and I met at the three-rupee mark. Without another word I pocketed the tin and walked out humming tra la la. Truly, a first-rate commercial traveller has been lost to the world in the person of yours truly.

Next evening, I took Betty out to tea. One thing led on to another.....But that's neither here or there.

The month gogged on without any further call on my empty purse. You know how students live royally in hostels for months together without actually handling money. Blessings on the man who invented the system of 'ticks'!

On the first of next month the Pater's cheque dropped on me like the gentle



rain from heaven blessing him that gives and him that takes—especially him that takes. And I thought I could spend it in worse ways than in going in for a pair of brand new shoes.

And when you come to think of it, a pair of shoes is an asset to a man. I mean to say, it helps you to stand on your own feet. Moreover, a man feels a sort of sympathy and all that for a shoe, because it too has a sole. Yes, I must go in for a pair of brand new shoes and these pointed toed, low-heeled shoes working on the silencer model are all the rage now. And the Esplanade Branch of Isaac and Son was just the place where I could pick up a good pair for a song.

Ikey alias the latter part of Isaac and Son took me round the Foot-wear Department. There were all kinds of shoes—black shoes, brown shoes, Oxford shoes, Derby shoes, brogue shoes, Willington shoes. In fact I had stumbled upon a family gathering of shoes. But one pair in a glass case looked like lording it over others with an I-am-the-monarch-of-all-I-survey air. I mean to say, the thing sort of struck you in the eye. A beautiful pair, black and brightly polished light as a feather. With low rubber heels and soles, and toe that might be at a pin. Made of leather as soft as Muslin and in a lovely shape. The sort of shoes on which you would write an ode. In fact, just the pair for me. I tried them on.

They suited my feet to a t— like the proverbial-cylinder in the socket. One would have thought that they had been made to order. And Ikey offered them to me for fifteen chips. Yes, they were going for a song if they were going for fifteen chips. In fact I have heard songs which are dearer.

The next morning, I took extra care over my dress and toilet. It is not every day that one is wearing a pair of brand new shoes. I could see my face on the toe-caps. I was just putting the right shoe on when something inside it caught my eye. I scrutinised it. It was a black spot—*just the sort of spot that may be left in your shoe if your little brother had upset a bottle of ink inside it.....* Yes, I was in my own shoes again. At a loss of twelve chips though! And that is where the shoe pinches.



LEAGUE OF ANIMALS.

# A FEW REMARKABLE PICTURES

OF KUMAR ROBIN ROY OF SANTOSH

Kumar Robindra Nath Roy Chowdhury, the gifted son of The Hon'ble Raja Sahib of Santosh, has made a name for himself in the art circles as Robin Roy for his excellent contributions. His illustrated articles and poems, ingeni-

A remarkable realistic example of Table-top photography by Kumar Robin Roy.



ous photographs, remarkable "sketching" with cut bristles on playwood of original method and conception, pictures tapped out on the typewriter and his pursuits for the discovery of remarkable pictures born of their own accord without any human aid in nature and various objects named by him as "Auto-Pictures", have been published in India and abroad and we have pleasure in reproducing a few of his most interesting works. Kumar Robin is a true lover of art and have been acting as a member of the Judging and Selection Committees of the Fine Arts Exhibitions of the Calcutta University Institute since the year 1932.



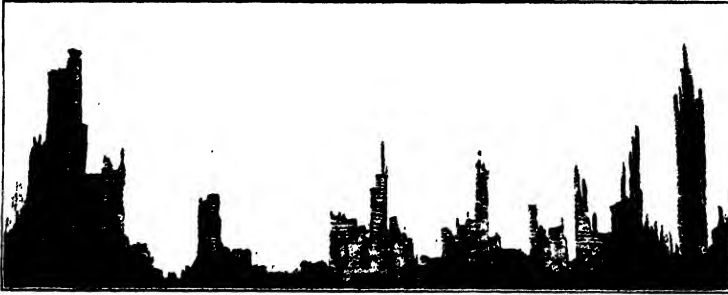
Nothing is real; but, the "sea" was made with flour and sand, the "rocks" are coal, the "ship" is a model, the "clouds" are cottonwool stuck on to a blanket and the "seagulls" are mere paper bits suspended by thin strings. It is a representation of a ship-wreck.

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*Gold Medal and prizes for Photographic Competition—See page 554.*

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**AN EXAMPLE OF "AUTO-PICTURES" AS REVEALED  
BY KUMAR ROBIN ROY.**



It came to exist of its own accord. It may well be taken to represent a panorama of ruined buildings; but, its the splintered edge of the wooden board attached to a type writing machine. The board had splintered of its own accord due to wear and tear of constant handling. No effort was whatsoever made to make it look like a picture.



The famous Kutab Minar at Delhi tapped out entirely with the aid of a type-writer by Kumar Robin Roy.



A portraiture "sketched" out by Kumar Robin Roy with a most unique medium. It is all cut bristles of an old hair brush glued on to a piece of ply-wood.

## NOTES & COMMENTS

# LEADERS OF TOMORROW

Anybody who has taken an active part in politics realizes that the average voter knows and cares almost nothing about public affairs. He may be a good artisan or agriculturist but he is a poor politician. The average educated man spends most of his time in his work and all he gets is a few minutes to read the often misleading and tendentious paragraphs of a hysterical newspaper.

And in this country where the majority of people still remain illiterate, the leaders are to come out of our universities and colleges.

If we wish to secure our freedom and establish a democratic government in this country, the student of to-day has to develop a stronger idea of citizenship, a deep concern for the life of his fellows and a real sense of social responsibility. It is not enough to care more, but he must also know more. He should learn what mankind owes to the free use of his powers of thought; to the triumphs of science, which have relieved us from the age-long burden of heavy toil. He should know the history of his country, and something of the modern world, how men and nations live together.

The man in the street can never understand such problems as the currency

question or the White Paper proposals any more than he can understand Einstein's theories or the Raman effect. These are matters left to the educated men whom he is prepared to follow blindly. Therefore it is the duty of the student of to-day to enrich himself with a sound and correct knowledge of the every day problems so that he may give a right lead to his countrymen to-morrow.

But, unfortunately, in India we seem to put the cart before the horse, when young students are induced to become party politicians. As a student he must be above party politics. It is dangerous to burst with enthusiasm about methods without criticising them in view of the work which still remains to be done. What he has to do at present is to acquire a general knowledge of how man came to be as he is and to realize his duties as a citizen of the world as well as of his own country. This will evoke in him a social sense of sympathy and of the willingness to help in working for the common good.

In the India of to-morrow the man who is fitted for leadership in the conduct of public business, the adjustment of conflicting interests, and the codification of public morality, is to be found among those modern students who try to "care more" and "know more".

# SPORTS

## A QUESTION OF NATIONAL PRESTIGE

To-day sport has become a question of national prestige. It is perfectly true to say that to know a people you must see them at play. In almost all the western countries, in America, Russia and even in Japan games have become tense with national feeling. Germany has already made a great drive to discover talented athletes. The recent broadcast of the Reich Sports Minister appealing to the "unknown sportsman" resulted in the answer of 90,000 sporting recruits. In Italy, a great sports headquarters, the Foro Mussolini, has been built in Rome, whence the great national effort to excel in sport will be directed. Even in Russia there is the cult of the tennis-racket and a devotion to sport which no one could have suspected of that serious people. In the East, Japan is sending government financed athletes to compete in America and England.

In all these countries sport is making a close alliance with politics. But in

India, our serious and conservative outlook on life do not allow us to exchange the office or factory for the football or the cricket field. All our actions are directed towards some productive end and most of us discard sports as trivial and limited to the possibilities of human strength and energy. We are rather slow to encourage sports even in the younger generation.

Apart from the national prestige, sport is a measure of a people's sense of reality. It not only increases the tension of life, but it is decidedly a great factor for the development of character. Some of the achievements of Indian sportsmen in the Western fields have raised the estimation of our motherland in the eyes of Americans, Germans and other westerners.

It is thus a national necessity that we should encourage sports among our students.

## STUDENTS AND BOOKS

The modern student has very little or no budget to purchase books, and most students find it more convenient, as well as cheaper, to rely upon college libraries or the cheap lending libraries, in the spirit of Samuel Butler, who said he let the British Museum keep his books. Book mindedness seem to be fast vanish-

ing from our students. Most students do not even have all the necessary text books. As for outside knowledge, they are content to rely on the headlines and telegrams of a political newspaper. Students who do not hesitate over theatre seats, or a packet of cigarette or other amenities giving pleasure for a short

period, will consider they have been recklessly extravagant if they spend a couple of rupees on a book or a literary journal. The utmost that some spend for periodicals is a four anna coin for a film weekly, or a second hand novel.

Economic depression do not seem to affect city entertainments where more than 50 per cent. of the crowd are the students. And yet they have no money for books.

While students merely want to read a book once, it is unreasonable not to expect them to go the cheapest way about reading it if they cannot really afford to buy it. But, there is much scope for education on the pleasures and value of the ownership of books. The book that is owned is the book that is re-read, and it is almost a test of a good book that it is more enjoyable and profitable the second and third time than the first.

## A CHANGE IN THE CONDITION OF TEACHERS

There has been, of late, a universal cry for a change in the educational system. Numerous plans and methods are being daily discussed in the Press and platform. A change in the existing system would mean a new type of teacher and a new point of view.

The country is looking to the products of our schools and colleges, for leadership. And this is producing a wider interest in their condition, and education.

A new system in the schools and teaching naturally means a change in the existing condition of teachers also. The teachers of the present day are far different from their predecessors. They are men with wider interests and new points of view.

The one fundamental aspect of proper education, is the personal interest that the teacher has to take in his pupils. The teacher must be in a position to guide the student in the school and outside it.

Unfortunately existing conditions, do not give sufficient inducement for the teacher to devote his very best attention to his pupils. The schoolmaster has all along been paid very low. Even in 1675, Archdeacon Plume could write that the profession was in most places so slightly provided for that it is undertaken out of necessity and only as a step to other preferment. This description holds good even now in India, for the young man who at the end of his university career takes to teaching simply because no better job turns up.

Therefore, it is highly necessary to bring teaching into some more equal relationship with the other professions. After all, it is strange that many men who would not think of entrusting their sons' bodies to a doctor who is only earning Rs. 200 a month, cheerfully entrust their minds to the care of a teacher earning far less.

## NEW BOOKS AT A GLANCE

COLERIDGE: *Studies by Several Hands Edited by Edmund Blunden and Earl Leslie Griggs* (Constable 10s. 6d.)

On the occasion of the hundredth anniversary of the death of Coleridge, a memorial volume has been prepared consisting of essays by well-known experts on various aspects of the great man's life and work. There are brilliant summaries of Coleridge the politician and Coleridge the metaphysician. Mr. Blunden himself writes on the schooldays of Coleridge. A most interesting list is given of all the books in whose margins he made inscriptions.

ENGLAND v. AUSTRALIA 1877-1934.  
By E. L. Roberts (E. F. Hudson, 9d.)

It is an interesting little book containing a complete record of the figures of the five Test Matches played in England in 1934. Cricket lovers in India will find this book highly useful and interesting to study the progress of the games between these two countries.

THE NATIONAL CHARACTER  
By Arthur Bryant (Longmans. 5s.).

This book is a reprint of the talks which Mr. Bryant recently gave over the wireless. It is an historical panorama as well as a series of thought-provoking generalisations on the national character of the English. Mr. Bryant looks at England from the definite standpoint of its old pastoral and agricultural life.

LETTERS OF NAPOLEON. *Edited by J. M. Thompson* (Blackwell 10s. 6d.).

It is estimated that Napoleon wrote between 50,000 and 70,000 letters during

the period of the Consulate and the Empire. Of this number over 41,000 have been published. The first official collection of the letters was begun by Napoleon III in 1854 and resulted in the publication of thirty-two volumes. Mr. Thompson has taken care to make his choice representative of the wide range of Napoleon's activities. The translation is accurate, clear and extremely readable.

THE WORLD IN MODERN SCIENCE.  
By Leopold Infeld (Gollancz, 5s.).

In about thirty thousand words Dr. Infeld has successfully attempted the task of giving the intelligent layman an insight into the problems of modern physics. He has worked hard to remove many of the difficulties which he thinks beset the reader who is inexperienced in science.

THE END OF OUR TIME. *By Nicolas Berdyaev* (Sheed and Ward, 6s.).

Nicolas Berdyaev writes with the authority of one who has suffered for his faith. He reads the signs of the times, we are living through the end of the Renaissance. What we are witnessing and experiencing is 'the destruction of man by himself in consequence of his trust in his own powers'. A civilisation inspired by the humanism of the Renaissance is inevitably decaying. War itself and post war revolutions are continuous signs of the recrudescence of barbarism and we seem destined to enter upon a renewal of dark ages. 'Christianity is going back to the State she enjoyed before Constantine. She has to undertake the conquest of the world afresh'.

TEXT-BOOK OF CIVICS AND ADMINISTRATION by *A. Bhagavan Dass, M.A.* (Bharathi Publishing House, Re. 1).

This is a small book in which the author

has attempted to treat the subject in a brief simple and analytical manner so as to enable the junior students to have a better conception of their duties as citizens.

## WHITHER YOUTH ?

By *E. AHMED SHAH, M.A., B. Litt. (oxon), M.L.C.,  
Reader, Lucknow University.*

Harold Laski maintains that the outlook of the youth is their astonishing, their exuberant vitality. It shows itself in the thirst for new and thrilling experiences, the passion to be for ever on the move, in any direction and at any cost. The present is of absorbing interest, there is hardly any room for reflection on the past. The one test to determine whether a person belongs to the category of youth is to watch his or her utterances on the platform or in the press. If he or she says 'it is written' or 'back to the glorious past', he or she has outgrown youth. The youth, keeping in view the present, moves onward and forward with an adventurous spirit of conquest. It tests the validity of facts by the scientific method of observation and experiment. It adopts a mode of behaviour that promises satisfaction, unhampered by the dogmatism of tradition and custom. It is intolerant of conventions that outrage its serenity of feeling and is eager to respond emotionally to new ideas. The pre-war enthusiasm for causes is a back number, enthusiasm for persons has taken its place. Put up a programme of work from the platform; if it is not followed up by examples, mere precept is of no consequence. It measures life through a living throbbing personality.

"I'd rather see a sermon than hear one  
any day,

I'd rather one should walk with me  
than merely show the way.

The eye's a better pupil and more will-  
ing than the ear,

Fine counsel is confusing, but example  
is always clear."

Youth to-day stands at the cross road of a critical and crucial period of civilization. For the youth of yesterday, the great problem was to conquer nature, to increase production, to create enough food, houses, cars, luxuries for every one. His physics suggested of an infinitely expanding and yet divinely ordered universe. He believed in the cosmos of Newton and of Euclid. Nothing in his world happened by chance. Everything proceeded from the Divine Spirit, sometimes called 'the original Force or Energy'. But for the youth of to-day almost none of the ideas which ruled the world of yesterday, governs the world of to-day. He lives not in the world of Newton, but of Einstein. He is not certain that the universe is ordered, either by God, Divine Energy, or by any casuality whatever. It is a great question whether there is any order in it at all. It may be accident. Sir James Jeans almost sets at naught the



hope of a prospective millennium by calling life, including man, a result of chance circumstances. The world into which youth is entering is not dominated by that amiable optimist Mr. Wells, but by the dark pessimism of Oswald Spengler. The horizon of German life is clouded with the spirit of Spengler. Hindenberg has been replaced by Herr Hitler. Communism has gained a footing in Geneva. Socialism has tapped at the door of the so-called constitutional Governments of the world. Youth in the West, as well as in the East, watches this pageant of humanity with that exuberant vitality which, if not given the right lead by a living personality will straight away drive the world into an irrecoverable chaos.

Youth to-day hears the words 'Quo Vadis' once again. The task of the youth of yesterday was to understand Nature and conquer it. The task of the youth of to-morrow is the regeneration of men. The terrific confusion in the world to-day is not really because of what we have not achieved, but because of what we have achieved. There is no longer war with nature. We have chained the lightening, harnessed the deep seas, subdued the brutes, disciplined

the soil. But what is the result? Unemployment, poverty and dole. We have organised nature, but we have not organised men. It is the task of youth to turn away from the conquest of things to the discipline of men. Our sciences with the invention of machinary economised time, saved labour and produced wealth in abundance; but men of leisure ran riot with their lives, labour saving devices produced unemployment among men. We have known how to produce, but we do not know how to consume, giving each his due. The World Economic Conference failed in London, the Naval settlement reached a deadlock in Washington and the disarmament conference was dissolved at Geneva. The world is in a terrible fix. The call for peace is raised in every corner of the world, but war looms large in the horizon round about us. The youth of yesterday has not found the formula of 'how to live together'. The problem for the youth of to-day is to find out how to make a collective world without making it a commune of barbarians. Therefore, face the problem, hazard the adventure and give a clear lead to the longing humanity which asks the question Whither Youth?

### PHOTOGRAPHIC COMPETITION.

A Gold Medal will be awarded for the best photograph on the subject expressing 'Mother's Love'. Also several consolation prizes will be awarded. This Competition is for the subscribers of *The Modern Student* only. Photographs should reach *The Modern Student* on or before the 20th December 1934. The decision of the Editor or the Selection Board will be final. The name and subscriber number of the competitor should be enclosed along with each print. (New subscribers may write the Postal Money Order Receipt number) Accepted photographs will be the property of *The Modern Student*. No photograph may be entered for the competition which has previously been published elsewhere. Photographic prints sent in will not be returned to the owners unless accompanied by a stamped addressed envelope of appropriate size.

NEW COMPETITION NEXT MONTH.

# IS INDIA GETTING POORER ?

By B. R. SEN, I.C.S.

## II.

### Economic Changes in the 19th Century.

In the nineteenth century the extension of facilities for irrigation, the development of the means of transportation and communication, the growth of large scale industries, the exploitation of the mineral and forest resources effected profound and far-reaching economic changes in India. The contact with the world market gave a great impetus to her agriculture which developed to meet its special requirements. The handicrafts and cottage industries saw a gradual decline with the rise of large scale industries and the increase of imported goods in the local market. In a word India emerged from a state of local economy into a state of world economy.

### Internal and external security under the British Rule.

How far has the growth of agriculture and industries on these lines increased the economic wealth of the country and the condition of the masses?

The material prosperity of a country largely depends on the sense of political security enjoyed by the people. The first task of the British administrators in the country was to establish peace and order and thus make for conditions under which the people might be left free to make the most out of their occupations.

### Development of Indian Agriculture under the British Rule: Irrigation.

Side by side with this task of maintaining internal and external security the British administrators addressed themselves to the removal of obstacles that lay in the way of the expansion of the country's trade and industries. In the remarkable diversity of climate and soil of India, the potentiality of the development of agriculture was immense. To develop Indian agriculture two things were necessary in the nineteenth century—irrigation and railways. Vast tracts of country were lying uncultivated for lack of facilities for irrigation, while in tracts which on the whole had sufficient rainfall, owing to its unequal distribution, agriculture was constantly exposed to the risk of failure. The British administrators boldly undertook big schemes of irrigation to remove these difficulties. The part which irrigation now plays in the rural economy of the different provinces will be apparent from the following:—

Percentage of area  
irrigated to area  
sown (1931).

Punjab	...	...	55.5
N.-W. F. Province	...	...	46.9
Madras	...	...	26.7
United Provinces	...	...	28.8
Sind	...	...	73.7 (?)

For the construction of irrigation works the Government had invested a total capital of 99.84 crores up to the end of 1925-26. The Agricultural Commission observed that on the average of the five years ending with 1925-26, 11.8 per cent. of the entire cropped area of the country was irrigated by Government irrigation works and the collective value of the crops so irrigated amounted to one and a half times the total capital expended on the works! Some of the irrigation works recently undertaken by Government may be mentioned. The Sukkur Barrage in Sind will irrigate five million acres of land

hitherto depending on a precarious supply of water. The Sutlej valley project in the Punjab will provide perennial irrigation for two million acres. The Sutlej Dam project would add two million acres of land for *rabi* cultivation. The Sarda canal in the United Provinces, is designed to irrigate annually an area of 1.7 million acres.

### Introduction and Development of Commercial Crops.

The distribution of the cultivated area in India under different crops is now as follows:

1928-29. (million acres).			1930-31 (million acres).		
Area under food grains	...	200.2	Area under oil seeds	...	16.458
Rice	...	81.1	Linseed	...	1.99
Wheat	...	24.9	Sesamum	...	3.638
Barley	...	7.5	Rape mustard	...	3.297
Jowar	...	20.5	Ground nut	...	5.310
Bajra	...	12.9	Coconut	...	.639
Maize	...	6.0	Castor	...	.456
Gram	...	13.6	Other oil seeds	...	1.117
Other food grains	...	29.6	Cotton	...	14.200
Area under other food crops	...	7.8	Jute	...	3.402
Sugar	...	2.6	Other fibres	...	.719
Coffee	...	.087	Tobacco	...	1.113
Tea	...	.75	Fodder crops	...	9.299

There has been an enormous increase in the production of commercial crops such as cotton, jute and oil seeds in recent times. The area under cotton has increased from 10 million acres in 1889-90 to 16.5 million acres in 1928-29,

jute from 1 million to 3 million acres and oil seeds from 7.8 million acres to 17.8 million acres. An idea of the output of the agricultural wealth of India can be obtained from the following estimate of the yield of the different crops:

1900-1			1933-34		
Rice	20,675,335	tons	...	30,353,000	tons (cleaned)
Wheat	7,181,507	tons	...	9,440,000	tons
Tea	197,460,664	lbs.	...	367,000,000	lbs.
Cotton	2,953,381	(400 lbs. bales)	...	4,633,000	(400 lbs. bales)

Linseed	...	247,024	tons	377,000	tons.
Rape and mustard	...	662,370	..	952,000	tons.
Ground nut	...	—		509,000	tons.
Raw sugar	...	2,451,600	..	3,235,000	tons.
Coffee	...	21,582,003	..	5,607,000	tons.
Rubber	...	—		33,734,486	lbs. (1931-32).
				6,381,000	lbs. (1932-33).
Jute		6,400,000	(400 lbs. bales)	7,933,000	(400 lbs. bales).

There have thus been substantial increases in the yield of the principal crops with a corresponding increase in the wealth of the country. The three important plantation industries, viz. tea, coffee and rubber, have been introduced by British traders. These industries by utilising the hilly regions which were hitherto lying barren are contributing enormously to the wealth of the country. The products are mainly sold in foreign countries and have thus strengthened the position of India in the world's trade.

### Growth of Mineral Industries.

At no period in the economic life of India have her mineral resources been so systematically worked as under the British rule. India was well known for her rich mineral resources in the past, but the task of bringing these resources to the service of the people was left to British enterprise and initiative. The Coal Industry which was established in 1820 was slow to develop in the nineteenth century owing to the absence of large scale industries requiring coal as a source of power. The first quarter of the present century however saw a remarkable growth. In 1896 India produced 3,862,693 tons of coal which by 1932 rose to 20,153,387 tons (an increase of more than five times) valued at £5,120,045. The production of salt from India mines increased from 980,438 tons in 1896 to 1,610,861 tons

in 1932 valued at £898,754. The production of petroleum increased during the same period from 15 million gallons to 30.8 million gallons valued at £3,818,875. The total manganese ore increased from 56,869 tons to 212,604 tons valued at £140,022. The most remarkable development in the mineral production of India that has taken place in recent years is however, the production of iron ores and their conversion into pig iron and steel. The total production of iron ores in India in the beginning of the present century was insignificant being only 50,000 tons. In the course of a third of a century, the production reached the figure of 1,760,501 tons, valued at £294,720. There are many other minor minerals such as mica, lead, copper, graphite, salt-petre, the value of which is by no means insignificant. The total value of India's mineral wealth produced in 1932 was over £14,876,525.

### Two great Textile Industries.

#### (a) The Cotton Mill Industry.

The foundations of the two important textile industries of India viz., cotton and jute were laid during the second half of the nineteenth century. The first Indian Cotton Mill was started in Bombay as far back as 1851. The progress of the cotton mill industry during 1851-1932 shows the part that it is playing in the economic life

of the country. Not only is this industry responsible for the employment of the largest number of operatives employed in any factory industry in India but it is sup-

plying the greater portion of the requirements of the people in cotton cloth. The following table shows the progress of the industry from 1899 to 1933.

	No. of mills.	Capital (in '000Rs.).	Persons employed.	Looms.	Spindles.
1900-01	191	15,80,17	156,355	40,542	4,952,290
1910-11	217	22,43,30	230,649	82,465	5,943,634
1913-14	240	24,17,20	260,276	101,022	6,484,691
1920-21	245	36,45,69	332,179	123,544	6,845,829
1924-25	275	41,36,19	367,877	1,48,612	7,479,890
1928-29	249	37,96,34	475,590	148,847	7,653,033
1932-33	344	39,67,00	400,000	189,042	9,572,000

Thus in the course of a little over a quarter of a century the number of cotton mills has increased from 191 to 344 and the amount of capital invested in this industry from 15 to 40 crores of rupees.

The increase in the production of cotton

yarn and cotton piece goods in recent years has been phenomenal as will be seen from the figures below: the country is gradually becoming independent of foreign countries in respect of cotton cloth.

	Production of yarn by Indian mills. (000 lbs.)	Imports of foreign yarn.
1902-03	575,694	33,681
1913-14	682,77	44,171
1920-21	660,003	47,333
1931-32	966,407	31,575
1932-33	1,016,418	45,103

#### Production

of piece goods by Indian Mills. Yds. (crore).	Imports of piece goods Yds. (crore)
45	205
116	319
158	151
299	77
242	75

The production of yarn in India thus increased from 575 million lbs. to 1016 million lbs. in the course of thirty three years. During the same period the import of foreign yarn remained almost stationary. The production of piece goods by the Indian mills increased from 45 crores of yards to 242 crores of yards, the imports falling from 205 crores of yards to 75 crores of yards. \*

Turning to the foreign trade in Indian cotton manufactures, it is worthy of note that while the average export of yarn in

as is commonly thought. Between 1901-02 and 1927-28 the consumption of yarn by the Indian handlooms increased from 220 million lbs. to 323 million lbs. The handlooms meet nearly 25 per cent. of the total requirements of cloth in this country and turn out about 38 p. c. of the aggregate production of cloth in India. According to the census of 1921, Burma had 479,637 looms; Assam 421,367, the Punjab 270,507, Bengal 213,880 and Bihar and Orissa 164,592.

\* It may be stated here that the position of the India handloom industry is not so moribund

the pre-war quinquennium was 193 million lbs., in the post war quinquennium it fell to 82 million lbs. As to the export of piece-goods, while in 1913-14 it was only 89.2 million yards, it fell to 66.4 million yards in 1932-33.

### (b) Jute Mill Industry.

The jute industry in India is localised in Bengal and the progress it has made in the current century is remarkable. In 1900-1 there were only 36 mills in India with a paid up capital of Rs. 4.09 crores and £1,691,400. By 1930-31 the number had risen to 100 with a paid up capital of Rs. 18.75 crores, £2.5 million, 12 million (dollars). It is a point to be noted that while the rupee capital invested in the industry increased by nearly 5 times, the sterling capital increased by 50 p.c. only.

Jute manufactures are mainly exported to foreign countries, and have, therefore, been a source of considerable wealth to the country. In the beginning of the present century the value of jute manufactures exported was Rs. 8 crores; in 1919-20 and 1928-29 the value was over 50 crores of rupees. In 1900-01 the industry gave employment to 111,272 persons; in 1930-31 it gave employment to 2,76,530 persons.

### (c) Miscellaneous Manufacturing Industries.

In addition to the two big textile industries a fairly large number of miscellaneous industries have been established in the country. The importance of these may be realised from the following table:—

	Employed	
	Number	men
Silk mills ...	7	1,712
Woollen Mills ...	9	3,826
Railway Workshops ..	76	73,972

Ship building and Engineer- ing ...	18	20,242
Steel Trunk lock and cut- lery ...	3	808
Tramway Works ...	9	2,800
Foundries ...	73	3,250
Iron and Steel ...	5	30,484
Flour Mills ...	73	5,482
Rice Mills ...	1,615	78,271
Sugar Factories ...	48	15,203
Tea ...	959	60,161
Tobacco Factories ...	18	6,040
Chemicals ...	12	3,653
Dyeing and Bleaching ...	38	5,188
Lac ...	18	1,995
Matches ...	41	17,137
Oil Mills ...	249	11,919
Paints ...	8	1,409
Soaps ...	9	891
Paper Mills and Paper Pulp ...	9	6,958
Printing Presses ...	338	24,373
Tanneries ...	20	3,314
Cotton ginning and baling	2,090	138,833
Jute Presses ...	115	33,031

### Growth of Factories.

The advance in the industrial development of the country in recent years may be judged from the rapid growth in the number of factories. In the beginning of this century, the number of large scale establishments in India was 1207 giving employment to 468,950 operatives; in the course of the following nineteen years the number rose to 3,523 giving employment to 1,171,513 operatives. Since the Great War the progress in the development of large scale industries has been still more rapid.

	No. of Factories.	Employment.
1920	3,726	1,238,725
1921	3,965	1,266,395

1922	5,026	1,361,002
1923	5,973	1,409,171
1924	6,406	1,455,592
1925	6,926	1,497,158
1926	7,251	1,518,391
1927	7,515	1,533,382
1928	7,863	1,520,315
1929	8,129	1,553,169
1930	8,148	1,528,302
1931	8,143	1,431,487
1932	8,241	1,419,711

### The manufacture of Steel—The Tata Iron and Steel Company.

The establishment of the Tata Iron and Steel Works at Jamshedpur in 1912 is the outstanding industrial event of this century in India. Steel is the foundation of modern industrial life. The absence of the steel industry was a great handicap to India's industrial advance in the nineteenth century. The discovery of high grade iron ores in Mayurbhanja and Singhbhum led to the establishment of the Tata Iron and Steel Works to meet the requirements of the country. The Government of India have encouraged this venture by the reduction of freight on its materials and manufactures and by the guaranteed purchase of its products. The progress of this industry in the course of twenty years may be realised from the following figures

	Pig Iron	Steel Ingots	Finished Steel
	(tons).	(tons).	(tons).
1916-17	147,497	139,433	98,726
1921-22	270,270	182,107	125,871
1927-28	644,296	599,563	408,343
1932-33	913,314	—	430,333

### Growth of Railways.

The growth of railways in India is perhaps the most important economic event

of the nineteenth century. From the point of view of political and economic advancement of a subcontinent like India, the benefits conferred by the railways can hardly be overestimated. It is the railways that broke up the economic isolation which was the characteristic feature of India's economic life in pre-British days. If the centres of production had not been connected with the centres of consumption by the railways, the expansion of large scale industries in India and the growth of an extensive foreign trade would have been far less than they actually were. The railways enabled the agriculturists to obtain enhanced prices for their products and also to secure the commodities they required for their consumption at cheaper prices. From the point of view of protection against famines, the value of the railways to India was incalculable. Before the advent of railways when particular areas were visited by famines, it was not possible to carry food stuffs to affected parts from areas which had a surplus stock. India has thus obtained an economic safety through railways which was unknown in pre-British days. The following table shows the growth of railways and the traffic in passengers and merchandise from 1853 to 1926-27:—

	Mileage.	Passengers	Goods
		(millions).	(million tons).
1853	22	—	—
1861	1028	5.9	—
1870	4182	17.1	3.4
1880	9297	48	10.4
1890	16404	114	22.6
1900	24744	176.3	45.5
1910	32099	371.5	65.6
1920-21	37029	559.2	87.5

1926-27	39049	604.3	85.8
1929-30	41833	461	107.6
1931-32	42818	488.5	93.95
1932-33	42912.62	492	89.5

Thus in the course of half a century India came to possess nearly 25,000 miles of railway. In the first quarter of the present century there has been an increase of 50 per cent. in mileage. Almost every decade shows the number of passengers either doubling or trebling. There has been similar growth in the goods traffic. Between 1880 and 1926-27 the amount of goods traffic has increased fourfold. These figures tell their own tale about the economic advancement of the country.

The financial results of the railways are no less convincing. It is true that the railways in India were not profitable during the nineteenth century, but since the beginning of the current century they have been a source of profit to the State. The percentage of profit earned will be seen from the following table:—

Year.	Capital (crores of rupees).	Percentage of profit.
1900	... 329.4	4.99
1910	... 438.9	5.46
1920	... 558.32	4.74
1926-27	... 788.66	5.41

(To be Continued).

## RS. 100 PRIZES FOR NEW SUBSCRIBERS ONLY

*The Modern Student* will distribute Rs. 100 as prizes to 25 new subscribers who could find out the two correct words from the 14 lines given below. Full year's subscription must be sent by Postal Money Order before the 20th of December, 1934. The solution of the puzzle must be sent in a closed envelope with the name and M.O. Receipt number of the sender written on the back of the envelope. All such envelopes will be opened on the 24th December in the order of the subscriptions received. The first 25 correct solutions will be awarded prizes. Those who send the Money Order in view of the competition should write "New Subscribers Competition" on the M.O. Coupon.

*My first is in man and also in woman*  
*My second is in mother but not in father*  
*My third is in India but not in Asia*  
*My fourth is plenty in everywhere*  
*My fifth is in war but not in peace*  
*My sixth is in winter but not in summer*  
*My seventh is nothing but a little space*  
*My eighth is in sun but not in moon*  
*My ninth is in teacher but not in professor*  
*My tenth is in uncle but not in neice*  
*My eleventh is in dog and donkey*  
*My twelfth is in college but not in school,*  
*My thirteenth is in Bengal but not in Calcutta,*  
*My fourteenth is in student and teacher*  
*My whole is a paper we all enjoy.*



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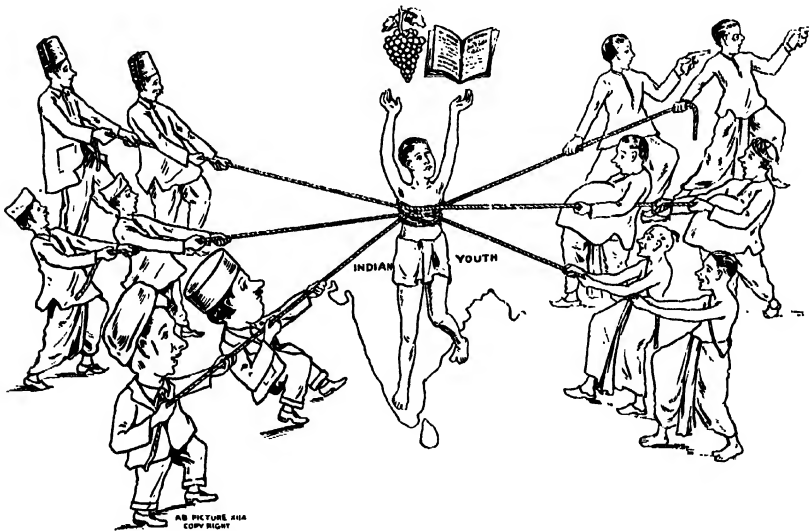
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# INTERPRETATION OF PICTURE XIA

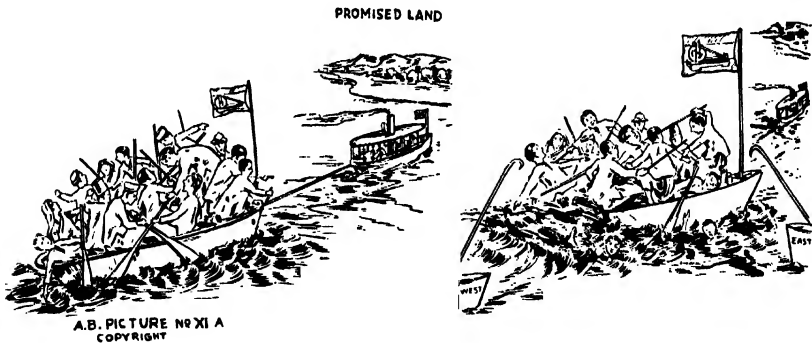
By BINOY KUMAR HAZRA, (3rd Year B.A. Class),

*Burdwan Raj College, Bengal.*

A casual glimpse at the picture will convince even a layman that here we have a graphic representation of the actual political condition of India. India is aptly likened to a pontoon as having a crude and primitive type of civilization industrially and politically backward that has on her board a crowd of jostling fighting men and women who have not even the bare semblance of coherence or unity of action but are divided into innumerable watertight compartments with petty jealousies, discords and conflicts of interests, each pulling in different ways and straining itself to thwart the advance of the other.

undoubtedly is that if India wants to progress at all and reach the Promised land and to march abreast with other nations of the world, she cannot at least for several decades more dispense with her connection with England without running the gravest risk to herself.

In fact India is a fragile bark with its riggings torn and its rudder broken, its sailors in open mutiny, its provision running frightfully short while the dubious tempest howls about it and shoals of sharks with ravining jaws float and flit around. Is it not then sheer folly to venture to put such a poor bark to the sea? Yet this simple lesson is not sufficiently grasp-



This pontoon is being tugged by a steam launch much smaller in size yet immensely superior in potentiality and speed. This is England with her flying Union Jack, equipped as she is, with all the modern appliances of art and science and with her world-wide industry and commerce. The lesson of this picture

ed by a group of men who pretend to be politicians and accordingly aspire to lead the nation to its goal, but who are unfortunately blind to the relentless reality of life and are thus duped by chimerical shadows and distant visions. The most insidious and therefore fore the most dangerous section of this

way of thinking are, of course, those who subscribe to the cult of violence and who are mostly the hired agents in the hands of foreign Governments that with all their glozing protestations of friendship and sympathy for India have their own axe to grind. If we really care to take stock of the present situation in this country with a dispassionate mind, we shall be easily able to understand that India has got no real friend in Russia, Japan or America. Let India be once set adrift, let the tow-line be once snapped, let the ever watchful eye of the British be once withdrawn, India is sure to revert to her days of darkness and anarchy and will fall an easy prey not only to the chronic forces of internal dissensions and strifes but also to her most powerful neighbours who from their coigne of vantage are lying in ambush to swoop down like a flock of vultures on this ill-fated land.

But if India is to be rescued at all from her present state of stagnation and torpor, it is to be done with the help of a salvage-boat and herein lies the importance of India's remaining an integral part of the

British Empire. For, of all foreign countries England which has already acquired a vast amount of vested interests in India will pursue a more cautious policy unless she like the old man in the fable, is foolish enough to kill the goose for the golden eggs.

This connection, it is to be borne in mind, is to the mutual advantage of India and England. India is not merely the brightest jewel on the British Crown, but she is also the heaviest burden hanging over the British shoulders. Her responsibility is immense, her worry constant, her vigilance unrelaxed, and she not infrequently finds herself in diplomatic tangles for India's sake. And what does India pay in return? She grudges the little trading concessions and privileges that England can legitimately claim; she shafes and fumes at the little control that England insists on India's favour.

Yet how readily we allow ourselves to be deluded by the patronising tone of foreigners and their agents and lend our fatal ears to the vile suggestion of throwing up all sorts of obstacles in the way of our steady progress to Swaraj.



S. G. RANE, (F. Y. A.),  
Elphinstone College, Bombay,  
who has won a prize in the AB. Competition

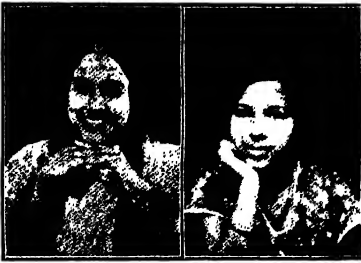


A. F. M. ABDUL KARIM, (CLASS IX-A)	SISIR SEN GUPTA, (2ND YEAR),
Govt. High School, Porojpur,	Vidyasagar College, Calcutta.
who has won a prize last month.	who has won a prize last month.

By MISS R. G. JEBAMONI, (2nd Year Hons.),  
*Maharaja's Collage, Trivandrum.*

What is illustrated in this picture is nothing less than the political situation of India to-day—a subject which finds a significant place in all the journals of India.

The boat manned by different kinds of persons typifies India which is populated by people of so many races, castes and creeds as to have rightly earned the name of an "ethnological museum", while the flag with the impression of the 'Charka' on it shows that our country is



MISS SHEILA  
 SIMEON,  
 (2ND YEAR),  
 Crosthwaite Girls'  
 College, Allahabad  
 who has won a prize  
 in the AB. Com-  
 petition.

MISS D. DAYAL.  
 (CLASS IX),  
 Lalbagh Girls' School,  
 Lucknow,  
 who was won a prize  
 in the AB. Com-  
 petition.

aspiring after 'Swaraj'. The steamer displaying the Union Jack signifies Britain and the present day world torned by revolutions and political strifes could not have been better represented than by the stormy sea.

It is a fact to be rued that India is not

united at a time when the whole world is not only undergoing an economic depression, but also passing through a phase of political revolution. This is clearly represented on the right side of the picture where we find the boatmen quarreling with one another and breaking their neighbours heads with their oars. With all this disensions at home between class and class, and man and man, we clamour for self-government and wish to throw off the yoke of Britain. We forget hat even though we may become independent of Britain, other powers in the East and West like Japan and Russia are eagerly waiting for an opportunity to swallow India up, as is shown in the picture by the two hooks which are put forward from opposite sides to drag away the boat. So long as India remains a prey to communal jealousies and so long as one section of the Indians is seggergated as untouchables, there can be no peace in her; neither could there be any if the connection with Britain is napped asunder.

The picture on the left suggests what could be done by Indians if they work in harmony among themselves and willingly co-operate with Britain. Then only can India attain such peace, plenty and prosperity as were enjoyed by the Iralites in the Promised Land of Canaan, "a land flowing with milk and honey".

# INTERPRETATION OF PICTURE XIB

By SAMBHAI RAO C. ANGRE, (Class VI-A),

*Cathedral High School, Bombay.*

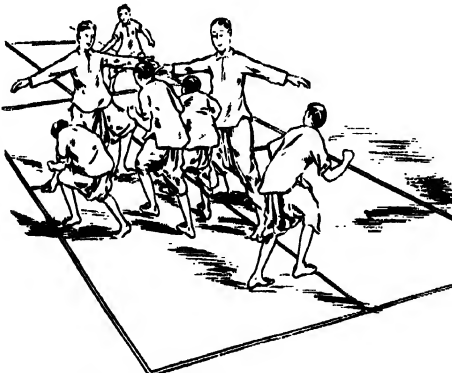
The two parts of the picture illustrate in a clever way the well known proverb "union is strength" or as it is partially shown in the picture on the right 'try together in work and play'. Let us study the picture more carefully. The one on the left shows some boys playing a well-known Indian game. The attackers have evidently a combined plan. Three of them are engaging the attention of the two defenders whilst the fourth is on the point of crossing the line and thus preparing the way for final victory. The moral is clear. If each of them had tried by himself to cross the line, none would have succeeded and the whole side would have suffered; for the victory of a side brings honour to all, just as defeat brings disgrace.

The first picture was a game. In the second the same truth is seen to hold good in work. Three boys are successfully lifting and carrying a table. The fourth who thinks himself very clever and

strong tries to carry the bench alone, but it is too heavy for him; he falls and is hurt. Those who refuse to work in combination with others will suffer the same fate, while those who join their efforts and have a well-made plan are sure to succeed.

All successful work of this world, such as the great victories won in peace and war, the building of a fine edifice or even of a great city are due to union and co-operation. If those are lacking the result is complete failure and unhappiness to all.

The truth of the proverb shown in the picture applies to all circumstances of life great or small. The prosperity of nations and individuals depend on organization which prevents waste of effort, money and time. It is good for us to realize this truth in early life and act always according to it. This is the way in which we can attain success.



A.B. PICTURE NO XI-B  
COPYRIGHT



By MISS LOTIKA NAG, (Matriculation Class),  
Berhampore Girls' High School, Bengal.

The picture suggests even to a superficial observer that union is strength, and that the united efforts of several men can do what a man, single-handed, cannot.

A load may be too heavy for a single person, but when several persons unite their strength, it becomes an easy thing for them to carry it from one place to another. The second picture is a vivid illustration of this axiomatic truth. There are four boys depicted in the picture. In attempting to lift a bench single handed, one boy has stumbled down, while the other three boys uniting their strength together have no difficulty in lifting a bigger table. What is true of an individual is true of a nation. No nation can

rise to earthly prosperity unless all its people are united together. The progress of a country, its civilization, its greatness and prosperity owe to its people acting united together. A team composed of comparatively weak individual players, but well-organised and playing heartily together, has often defeated an ill-organised team composed of much better players. Few illustrations that union is strength are given here. An ant is an insignificant creature, but a few hundred of it can easily carry a big sweetmeat. A single straw is unable to keep down a boat but several straws made into a rope will be too strong for an excited bull or elephant to snap it into pieces.

In all departments of life, union or co-operation is strength; disunion is weakness. A united nation, a united community, a united family, a united society of any sort is strong, but disunited quarrelling, split up into factions, they are all weak. United we stand; divided we fall. Our motto must be "one heart, one way."



MISS JUTHICA CHOUDHURY  
(2ND YEAR),  
Indraprastha College for Girls, Delhi,  
who wins the Delhi Government Prize.



JOGESWAR GOGI,	Z. M. ZARNAGAR,
(CLASS IX),	(F. V. A.),
Govt. High School,	Ismail College,
Jorhat,	Bombay,
who has won a prize	who has won a prize
last month.	last month.

# THE STUDENT WORLD

## *ALLAHABAD.*

### **A Great work for University Men.**

At the recent convocation of the Allahabad University, Sir S. Radhakrishnan, Vice-Chancellor of the Andhra University, in the course of his address said "The mass of poverty, the extent of illiteracy, the social obstacles in the way of improvement, the tangled undergrowth of vested interests religious, political and economic, reveal not one problem but an infinity of problems. Many of us have an emotional apprehension of the vastness and complexity of the situation but what is required is a scientific view. There are no short cuts to their solution. Here is work for a number of university men and women, to disentangle the confused issues, to reconcile the conflicting aims, to melt the various influences for good into one supreme social effort which is essential to make men less selfish, less aggressive, less given to frivolity. It is for the universities to produce men who are able to stand out of the welter of commonplace egoism and seek the public good, who have intellectual conscience to see the truth and the moral courage to pursue it. Man is not on earth to be happy. He is here to be honest, to be decent, to be good. Whether you get a prize post or not, it is open to be useful to your fellows and to work for truth, not because you hope to win but because your cause is just."

## *ANNAMALAINAGAR.*

### **Technological Education and its difficulties.**

At the celebration of the Founder's

Day at the Annamalai University, Mr. Littlehales, in the course of his speech, spoke about the main difficulties of introducing technological education into our Universities. He suggested three important considerations which must be borne in mind in connection with proposals for the opening of technological faculties in our universities. The first is that an industry must exist even though it may be only in the embryo stage, before we can set out to train men for that industry. Secondly, the leaders of industry must be associated with the enterprise which is set up for training students and conducting researches in that industry and they should be prepared to employ the students so trained. Thirdly, leaders in industry must be prepared to give those who are trained in an industry and employed by them a rate of pay commensurate with their training and qualifications.

## *AGRA.*

Mr. A. H. Mackenzie, Pro-vice-chancellor of the Osmania University on whom the degree of Doctor of Letter was conferred, delivered the convocation address of the Agra University.

## *BOMBAY.*

### **Proposal for Aircraft School.**

The Bombay Flying Club is considering the erection of a Ground Engineering School to be attached to the Club. This school will be run on the lines of De Havilland's Air Service Training in England and the services of a competent Instructor from England will be obtained



At this school pupils will be taught Aircraft Engineering from Ground Engineering up, as at De Havilland's and Air Service Training in England. By the end of a two-year course the pupils will be eligible to be examined for their "A" and "C" Ground Engineering Licenses.

The normal fee in England for such a two-year course is between Rs. 4,000 and Rs. 4,500 but the Bombay Flying Club intend offering the same course to candidates for the low figure of Rs. 2,500 and enable candidates to obtain their "A" and "C" Ground Engineering Licenses in India.

### CALCUTTA.

#### Students' welfare Scheme.

The appointment of a University rowing club and the inauguration of courses of film lectures on health and educational subjects are some of the new measures introduced by the Calcutta University Students' Welfare Committee during the year 1933. With regard to health inspection of students by the committee's medical board, the annual report of the Committee states that the inspection was carried on in nine colleges and one school during the year 1933 and 2560 students were examined, the total number of students examined so far by the committee being 28,250. During the year the proportion of students found to be suffering from defects requiring treatment was 62 per cent. as compared with 59.5 per cent. for 1932. The number of students with enlarged liver, malnutrition and lung diseases showed a decrease but there was a marked increase in the number of students suffering from defects of the heart and dental caries. The number of students suffering from tuberculosis remains the same as in previous years.

#### Indian Science Congress.

The twenty-second session of the Indian Science Congress will be held at Calcutta from January 2nd to January 8th 1933. Dr. H. Hutton, C.I.E., M.A., D.Sc., I.C.S., Deputy Commissioner, Naga Hills, Assam, will be the General President.

#### Cuttack College.

*Dr. B. K. Singh, appointed Principal.*

Dr. B. K. Singh, Vice-President of the Indian Academy of Sciences, Bangalore, and an ex-president of the chemistry section of the All-India Science Congress, has been appointed principal of the Ravenshaw College, Cuttack.

#### DACCA.

Dr. M. Sahidulla, a lecturer of Dacca University, has been appointed to be head of the Sanskrit and Bengali Department of the University. This is the first time that a Mohammedan has been appointed to the post since the creation of the university in 1921.

#### DELHI.

It is understood that no less than 83 candidates in India have been accepted by the College of Surgery, London for an examination to be held at the Madras Medical College from December 27 to January 5. The majority of these candidates are from Madras and Bengal, while there are also a good number from Bombay and the Punjab. There is one candidate from Ceylon. The examination will be held under the supervision of the All-India Medical Council recently established as a result of legislation in the central Legislature.

The tenth session of the All-India Educational Conference will be held in Delhi during the ensuing Christmas vacation.

#### GLASGOW.

##### **Non-Political Candidate elected Rector.**

After the usual battle with soot and ochre to reach the polling station, the students of the Glasgow University elected Sir Ian Colquhoun, a non-political candidate, as Rector in succession to Mr. Compton Mackenzie (Scottish Nationalist).

##### **Interchange of Teachers between British and American Schools.**

Inter-change appointments between secondary school teachers in British and American schools have been arranged by a joint committee composed of representatives of the English Speaking Union, the British Federation of University Women, and the Incorporated Association of Head Mistresses, working in conjunction with committees in the United States. These appointments, which are for one year, are open only to teachers who at the time of their application are holding a position in a school in Great Britain. Any subjects in the usual school curriculum may be offered, but English, history, and mathematics are the most suitable for interchange appointments. Such "exchange" appointments have been arranged to enable British teachers to gain practical experience in another country.

##### **Marconi elected Rector of St. Andrews.**

The Marchese Marconi, has been elected Rector of St. Andrews University

in succession to General Smuts, with a majority of 100 votes over Sir James Jeans. In accordance with tradition, the number of votes recorded has not been published.

#### LUCKNOW.

##### **Educational Films.**

At the first general meeting of the Educational Cinema Association of Lucknow, held at the Intermediate Jubilee College, under the presidency of Dr. Miss Shanon, Principal of Isabella Thoburn College, Mr. Ghosh, the principal of Jubilee College, explained the objects of the proposed Association. There was a suggestion to send for Educational films to be shown at other than the usual cinema hours, with the object of encouraging education. The expenses were to be met from subscriptions and if the Association succeeded in enlisting at least 2,000 members on a monthly subscription of four annas, this could be done. The meeting unanimously agreed to have an Association and accepted the tentative constitution drawn up by the Sub-Committee. Dr. Miss Shanon was elected Chairman of the Executive Committee with Mr. Ghosh as Secretary.

##### **Lecture on Conflict of Cultures.**

Prof. S. V. Puntambekar, Head of the Department of History at the Benares Hindu University, has been invited to deliver an extension lecture on the "Conflict of Cultures" at the Lucknow University when Dr. R. P. Paranjpye, Vice-Chancellor will preside.

#### MADRAS.

##### **Madras Educational Conference**

The 26th Madras Provincial Educational

Conference will be held at Anantapur for three days from the 24th December next under the presidency of Dr. J. H. Cousins, Principal of Theosophical College, Madanapalle. Mrs. R. Subbaroyan will open the conference.

### **Dr. Tagore Addresses Madras Students.**

At a largely attended meeting of the students at the Midlands Theatre, Dr. Tagore describing his poetic career said that he was brought up in an atmosphere of creativeness and of freedom. He began his career when he was very young and had neither the protective armour of mature age nor enough English education to command respect. But, gradually, he cut his way through derision and occasional patronage to recognition in which praise and blame were combined.

A large gathering of students gave him a cordial welcome and presented him with a purse of Rs. 700.

### **MYSORE.**

#### **Dr. Suhrawardy on Women's Education.**

In the course of the Convocation Address at the Mysore University, Dr. H. Suhrawardy, ex-Vice-Chancellor of the Calcutta University, spoke enthusiastically in support of Women's education. He, however, sounded a note of warning against the possible ignoring of the highest ideals of womanhood which were, according to him, in the direction of family life and womanhood.

Pleading for physical fitness on the part of the younger generation, he said:

"Much of the backwardness and inefficiency of our people might be directly traced to the lack of their physical fitness. On account of their low vitality, they fall easy victims to infectious diseases and there is a constant drain on their poor reserve of vitality. Great attention will have to be paid in schools and colleges to the building up of the physical manhood of the country. Even though the direct task of the university is the intellectual training of the students who go to its doors, it is essential that equal attention should be paid to the physical welfare of our young men and outlets provided for their energy in the domain of healthy recreations, manly games and sports and also amateur theatrical performances and musical entertainments."

### **NAGPUR.**

#### **The 11th Convocation.**

The 11th Convocation of the Nagpur University will be held on December 1, under the Presidency of His Excellency Sir H. Gowan, the Chancellor, when Dr. R. P. Paranjypte, Vice-Chancellor of Lucknow University, will deliver the convocation address.

### **ROME.**

#### **Nobel Prize to Italian Playwright.**

This year the Nobel Prize for literature has been awarded to an Italian playwright, Signor Luigi Pirandello, who until this recognition by the famous Swedish Academy was a dramatist of rather obscure philosophical trend.

## INDIA SEES THE WORLD

We in India have grown accustomed to seeing parties of tourists from Europe and America visiting our country, finding beauty in our famous buildings and temples, and interest in our manner of life and social customs. Some of us have been to Europe for our education, a few of us, the more adventurous have even visited America or the Far East, but the number of these is negligible, and on the whole we cannot claim to be a travelled nation.

While our poverty as a nation is a by-word, yet it is equally true that a great many of us live and die in India who could well afford the pleasures of an extensive tour abroad, preferably a World Tour with its wide educational value. It is to the credit of the American Express Co., that they have made a world tour possible by offering to the public of India at a reasonable cost the same facilities which are available to the people of Europe and America, with special features such as the provision of vegetarian meals if desired, which meet the requirements of Indians.

The first organised World Tour party from India left Bombay on the 23rd of July last on the s.s. "Conte Verde" of the Lloyd Triestino Line. As they progressed on their journey they found at each port that they were met by representatives of the American Express Company who had been detailed to look after them and show them everything of interest in each city. The duration of the tour was just 120 days—a mere four months which would appear to be hardly long enough for such an extensive trip. However, the secret of its success lay in

the employment of only the fastest ships which allowed of the maximum time being spent ashore in the various countries visited.

Think of it! In four short months the members of this aptly named "Pioneer" party have visited Colombo, Singapore, Hongkong, Shanghai, Kobe, Kyoto, Tokyo, Nikko, Kamakura, Yokohama, Vancouver, Seattle, San Francisco, the Yosemite National Park, Los Angeles, Hollywood, the Grand Canyon, Chicago, Detroit, Niagara Falls, Washington, New York, London, Paris, Lucerne, Frankfurt, Berlin, Vienna, Venice, Florence, Rome and Cairo; and with careful organization and good preliminary arrangements they have been able to see all these cities very thoroughly—in fact they do not seem to have missed anything!

Interviewed on their arrival in Bombay on the s.s. "Conte Verde" on November 21st, all the members of the party expressed themselves as delighted with their wonderful tour. A significant fact typical of the new spirit of India was the inclusion in the party of two young ladies whose parents had allowed them to participate in the tour and receive this finishing touch to their education.

All members of the party report that they were received well everywhere, and that they received many evidences of the World wide interest in India. They stayed at the best hotels and went everywhere without let or hindrance, experiencing nothing but kindness on all hands. They are all anxious that others should follow in their path and share their delightful experience stating that they regard the money expended on their tour as having been well spent.

MON DESIRE,

CUMBALLA HILL,

Bombay, November 27th, 1934.

THE AMERICAN EXPRESS CO., INC., BOMBAY.

DEAR SIRs,

Now that we have returned from the World Tour planned by the American Express Co., we have no hesitation in stating that the tour was very well organized and the Company did its best too look after our comforts.

Wherever we went we were given very comfortable hotels, good food and thorough sightseeing. We were always accompanied by competent guides, who explained the various places of interest and generally looked after our comforts.

If ever we think of travelling again, we shall always do so through your Company and recommend our friends to do the same.

We wish the American Express every success in its future enterprises.

Yours truly,

Sd/- (Miss) M. D. POCHA,

„ (Miss) P. N. MODY.

Hormusji J. Billimoria.

410, Chinchpokli, Parel. (P. O. 12).

Bombay, 23rd November, 1934.

MESSRS. THE AMERICAN EXPRESS CO., INC.,

Esplanade Road, Fort, Bombay.

DEAR SIRs,

I am indeed very pleased to inform you on behalf of my wife and myself that the arrangements made by you in connection with the "Pioneer World Tour" was excellent in every respect, we were given all kinds of assistance and facilities by your representatives throughout the tour. Besides making top-hole arrangements for sightseeing and hotel accommodation, they proved themselves very accommodating in many other ways which have left a deep impression on our minds for the high standard and prestige of your firm.

My personal opinion about the whole tour is that I could not have lived, seen and enjoyed the world better than what I have done under your care. I also have the satisfaction to feel that every rupee I have spent in this tour was well spent.

I wish you every success in your future enterprises of similar tours from India.

With best wishes,

Yours sincerely,

Sd/- H. J. BILLIMORIA.

*Write for full particulars of the New World Tour to—*

**The American Express Co. Inc.**

# AB. COMPETITION RESULTS

## SCHOLARSHIPS & PRIZES

### (COLLEGE SECTION)

1. Binoy Kumar Hazra (3rd Year),  
Burdwan Raj College, Burdwan.  
—*AB. College Medal.*
2. Miss R. G. Jebamoni, (2nd Year Hons),  
Maharaja's College, Trivandrum.  
—*Conway Stewart Fountainpen  
and pencil set (Rs. 18).*
3. Nitai Lall Pramanik, (I.A.).  
Scottish Church College, Calcutta.  
—*Medal.*
4. Hari Om Nath Beri, (4th Year),  
D. A. V. College, Jullundur.  
—*Conway Stewart Fountainpen  
(Rs. 15).*
5. Abdul Aziz of Takwana, (3rd Year),  
Islamia College, Peshawar.  
N. W. F. Province.  
—*Cash Prize (Rs. 5).*

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### N. W. F. Province Government Prize.

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6. Miss Juthica Choudhuri (2nd Year),  
Indraprastha College for Girls, Delhi.  
—*Cash Prize (Rs. 5).*

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### Delhi Government Prize.

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7. Ram Mullick, (I. Sc.),  
Hooghli College, Chinsurah.  
—*World Pictorial Gazetteer (Rs. 10).*

8. A. I. Ahmadi, (I. Sc.),  
Gujarat College, Ahmedabad.  
—*Conway Stewart Fountainpen  
(Rs. 12).*
9. Miss Prativa Sen Gupta (2nd Year Sc.),  
Scottish Church College, Calcutta.  
—*Science To-day (Rs. 6/5).*
10. Bimaleswar De, (2nd Year Arts),  
Patna College, Patna.  
—*Conway Stewart Fountainpen  
(Rs. 8).*
11. Arun Kumar Mukherjee  
(2nd Year Arts),  
St. Paul's Cathedral College, Calcutta.  
—*Standard English (Rs 5/10).*
12. Sukumar Bhattacharyya,  
(2nd Year Arts),  
Ananda Mohan College, Mymensingh.  
—*Fountainpen (Rs. 6).*
13. Prem Nath Chaturvedi, (4th Year ,  
Maharaja's College, Jaipur.  
—*India (Rs. 3/12).*
14. Mahabir Parasad Chowdhury  
(2nd Year Arts),  
City College, Calcutta.  
—*Rammohun Roy (Rs. 2/8).*

### (HIGH SCHOOL SECTION)

1. Sambhaji Rao C. Angre, (Class VI-A),  
Cathedral High School, Bombay.  
—*Scholarship of Rs. 5 per month  
for three months.*

2. Miss Lotika Nag. (Matriculation Class),  
Berhampore Girls' H. E. School,  
Berhampore.

—Scholarship of Rs. 5 per month  
for three months.

3. Taranath Koch. (Class VIII),  
North Lakhmipur Government High  
School, Assam.

—Cash Prize (Rs. 5).

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#### Assam Government Prize.

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4. Rabindra Nath Das  
(Matriculation Class),  
Krishnagar Collegiate School,  
Krishnagar.

—Conway Stewart Fountainpen  
(Rs. 12).

5. Amiya Prasad Gupta, (Class X-A),  
Dacca Collegiate School, Dacca.

—Children's Shakespeare (Rs. 10).

6. Punya Priya Das Gupta. (Class VIII),  
Tirthapati Institution, Calcutta.

—Geography of the World  
(Rs. 5/10).

7. Samjendra Nath Sen, (Class IX),  
Krishnagar Collegiate School,  
Krishnagar.

—Football (Rs. 5).

8. Wahed Hossain. (Class X).  
Feni H. E. School, Feni.

—Wrist Watch (Rs. 6.)

9. B. L. Singh Thounagam, (Class X),  
Jhonstone High School, Impal,  
Manipur State.

—Conway Stewart Fountainpen  
(Rs. 6).

## ROUND THE WORLD

THE AMERICAN EXPRESS have pleasure in announcing that they will operate another World Tour leaving Bombay on February 25th, 1935, visiting Ceylon, the Strait Settlements, China, Japan, Hawaii and the United States, arriving in London in time for the "JUBILEE CELEBRATIONS" of H. M. King George V. After witnessing the celebrations the party will make an extensive tour of Europe and return to Bombay on July 8th. Those who cannot take the entire World Tour can leave Bombay on April 23rd, and join the main party in London for the Jubilee celebrations, and the combined party will then travel through

...Europe together...

THE AMEXCO "JUBILEE" TOUR will maintain the high standard set by the "Pioneer" tour of 1934. In addition the party will be escorted through Europe by an experienced courier

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82 4 Esplanade Road, 14, Govt. Place, E.  
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Church Street, Colombo,

10. Miss Kalyani Devi, S. S. L. C. Class,  
Girls' High School,  
—*Harmonium*.

11. Md. Esrafil Hossain (Matriculation),  
Dhubri Government High School,  
—*Lamb's Tales from Shakespear*  
(Rs. 3/8).

12. Mirza Rashid Ahmad,  
(Class IX-B),  
Zila School, Comilla.  
—*Conway Stewart Fountainpen*  
(Rs. 3/8).

13. Jogendra Nath Choudhury, (Class IX),  
Gurden H. E. School, Nalbary.  
—*Famous Voyages of Great Discoverers* (Rs. 3/8).

14. Kalighati Bhattacharyya,  
(Class IX-Sec. II),  
Maharaja Cossimbazar Politechnic  
Institute, Calcutta.  
—*Gupta's Fountainpen* (Rs. 3/8).

15. S. A. M. M. Karim Buksh, (Class X),  
Armenitola Govt. H. E. School,  
Dacca.  
—*Adventure Book for Boys* (Rs. 2).

16. Chaitanya Nath Hazorikah  
(Class IX-B),  
Nowgong Govt. H. E. School,  
Nowgong.  
—*The Wonderful Day* (Rs. 2/8).

## HOW TO BECOME A MASTER of ENGLISH

There is not a walk in life in which a mastery of the English language will not bring advancement, a larger income, wider influence and make the road to success smoother and surer.

Whatever business or occupation you choose you need a command of the English language to be successful. Whether you become a doctor, a lawyer, a merchant, a salesman, a clergyman, a teacher, a student or a clerk, a command of English will bring you to the forefront and lack of it will be a drag on your upward climb. You need good English in every relation of your life and it will help you, as no other single thing can, to reach the goal of your desires and achieve success.

Gentile Kleiser's Correspondence Course in English enables you to become a master of this language by the easiest system of study and in the shortest time possible. It teaches you by post in your spare moments at home, how to—

**Add Thousands of Expressive Words to Your Vocabulary;**

**Use the Right Word in the Right Place;**

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